Na Welsch

A REPLY AGAINST M. GILBERT BROVVNE Prieſt.

WHEREIN IS HANDLED

MANY OF THE GREATEST

and weightieſt pointes of controuerſie *betweene vs and the Papiſts, and the truth of our do*ctrine clearely proued, and the falſet of their religi*on and doctrine laide open, and moſt euidentlie con*uicted and confuted, by the teſtimonies of the *Scripture and auncient Fathers; and alſo by ſome* of their own Popes, Doctors, Cardinals, and of their owne writters.

2015

WHEREVNTO IS ANEXED A SEVErall treatiſe, concerning the *Maſſe* and *Antichriſt*.

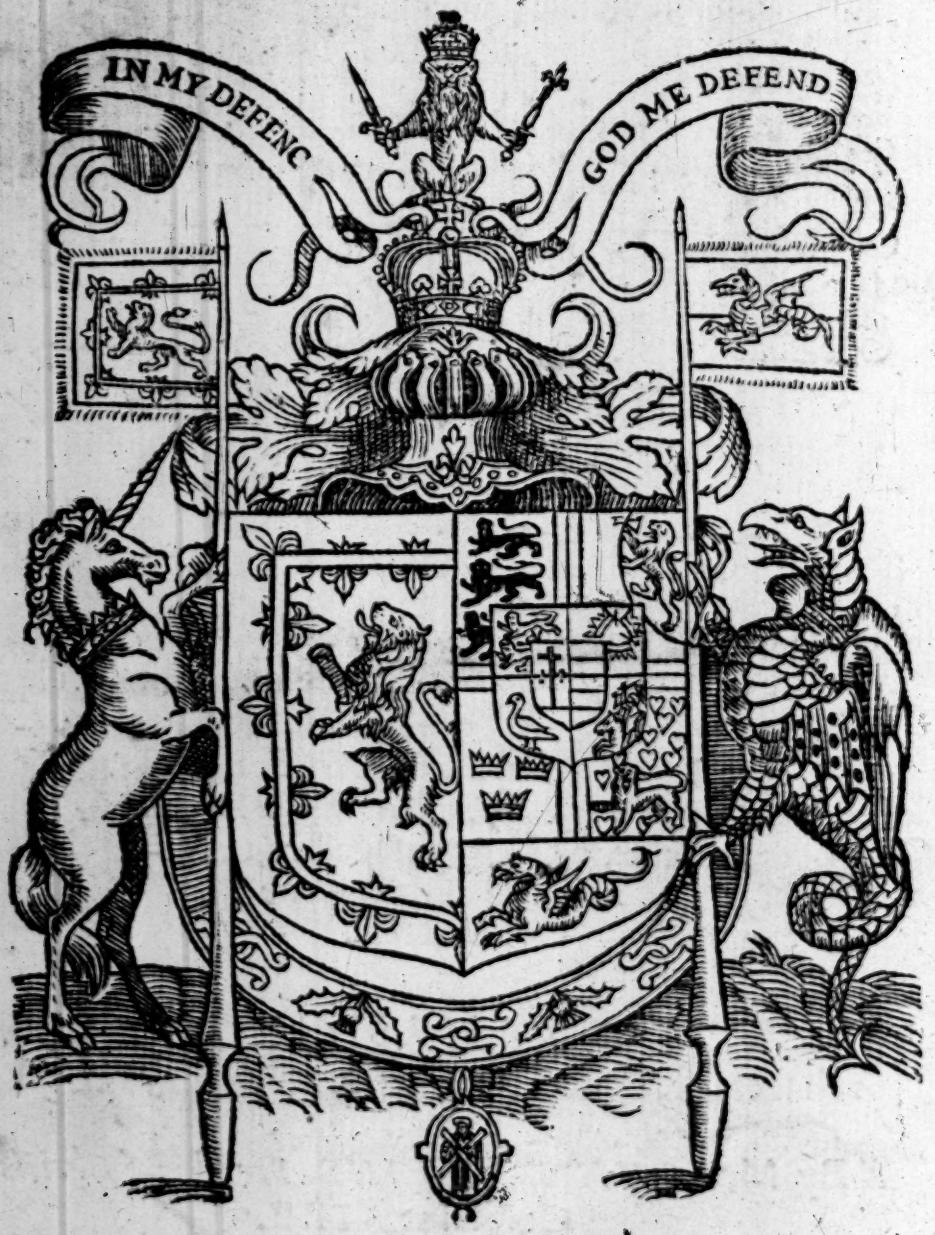
By M. *IOHN WELSCHE, Preacher of Chriſts* Goſpell at AIRE.

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Cum Priuilegio Regio.

A. p. 382.



PROV. 29.14.

A King that iudgeth the poore in trueth, his Throne ſhall be eſtabliſhed for euer.

BRITISH MUSEUM

TO THE RIGHT EXCELLENT AND MIGHTY PRINCE, IAMES the 6. King of Scotland, &c. Grace and peace be multiplied.

I Hope it shall not be accompted presumption, (most noble Prince) to offer to your Maiesty, the first fruites of these my simple and rude labours, seing the cause is Iesus Christs, that King of Kings, and Lord of glorie, whilk is heir defended, euen the euerlasting trueth of God, against the venimous stings of one of the [a] Locusts *of that Antichristian Kingdome. The right whereof does most iustly belong to your Maiesty, both in respect of these rare and singulare gifts of knowledge and vnderstanding, whilk the Lord hes vouchsaued vpon your Maiestie, in sik a plentifull measure, that your subiects does acknowledge it at home, and strangers does admire it & commend it abroade: whereby you are not only able to* [b] render a reason of that Faith whilk is in you; *but also able to* [c] stoppe the mouth of the aduersary, and convict the gainsaier whatsumeuer, by that [d] worde of trueth *wherewith your Maiesty hes benc brought vp from your very infancy: so that all the wise men of* Babel, *I meane the*

(a) Reu. 9.3.

(b) 1. Pet. 3.15

(c) Tit. 1.9.

(d) 2. Tim. 13, 15.

Cleargie of that Romane harlote, is not able to reſiſt the mouth and wiſedome whilk the Lord hes giuen to your Ma-
(e) Rom. 13. 1 *ieſtie. And alſo in reſpect of that ſupereminent power,* (as [e] the Apoſtle calles it) *whereby as you are moſt able, ſo are you moſt oblished to maintain his truth, propagate his king-*
(f) Act. 20. 20 *dome, and nuriſhe his owne ſpouſe, whilk hee hes* [f] purchaſed to himſelfe by his owne blood, *by the breaſts of your Maieſties gouernement, as it was promiſed of olde that* his
[g] *ſpouſe ſhoulde ſuck the breaſtes of Kings. So, who*
(g) Eſa. 60. 16 *is more oblished, then ye, Sir? Who ſo ſufficient and able euery way to mantaine it, as ye Sir? Your knowledge bindes you: your profeſſion bindes you: your ſouerаigne authoritie, as ye are* a King in Iſrael *bindes you. For, as the wiſeſt king that euer was hes ſaide, and left it in write: or rather that King of Kings in him and by him,* [h] Princes raigne by
(h) Pro. 8. 15 me. *Ye holde your kingdome of him, Sir, and muſt lay down your crowne at his feet, and muſt ſtand vp and giue a reckoning of the gouernement of his Kingdome, of the maintenance of his trueth, and of the nouriſhing his ſpouſe in that day. Your knowledge, Sir, is able to iuſtifie it* εν λογω: *your ſouerаigne authoritie able to defend it* εν εργω. *Ye haue re-*
(i) Heb. 4. 12. Eph. 6 17, 12. *ceaued that* [i] two edged ſworde of Gods Spirite in your mouth, able to wound, yea to conſume that man of ſinne and ſonne of perdition: *ye haue receaued that*
[k] *ſworde of juſtice and judgement in your hands,* able
(k) Rom. 13. 4 (l) Pſal 101. 8. to [l] deſtroy betimes al the wicked of your kingdom and to roote out from the city of the Lorde, all the
(m) Reu. 17. 4. 5. workers of iniquity. *Ye know, Sir,* [m] the abhomination of Babel, *that as it is ſaid of the verteous woman*
(n) Pro. 31 26 [n] Many wemen haue done vertuouſly, but thou ſurmounts them al: *ſo the contrary may be ſaid of her: many hereticks hes taught erroneouſly, & worſhipped & wrought*

abho-

abhominably: but the [o] whoore of Babel, *the Kirk of Rome, in hereſie, in abhomination, in idolatry, hes ſurmounted thē all, that euer went before her, or euer ſhall come after her:* [p] Manye beaſtes haue ſpoken blaſphemouſly, *but that* [q] ſeconde beaſte that hes two hornes like the Lambe, *ſurmounteth them all in blaſphemy, tyranny, crueltie, and abhominable idolatrie,* deſtroying and making marchandiſe of the ſoules of men and wemen. *Other hereſies did but ſubuert ſome fundamentall pointes of Religion, but the Kirk of Rome hes ſubuerted them all almoſte. Of other hereſies, ſome was but againſt the God-head of Chriſt, other ſome againſt his mãhood, other ſome againſt his offices and benefites, or ſome one head or other: but the doctrine of the Kirk of Rome, is againſt them all. Iniurious to his God-head, in making him, not onely inferiour to the Father, in teaching that he is not* αὐτόθεος, *but alſo inferior to the very creatures, in praying to* Mary *to command her Son,* Iure Matris impera Redemptori, *as I heard your Maieſty moſt ſolidely proue, and ſo worſe then the Arrians. Iniurious to his man-hood, to all his offices, his benefites, and all the meanes, inward and outward, of the knowing & applying of him. And laſt of all, iniurious to his ſoueraigne glory, in cõmunicating it to ſtocks & ſtones, a peece of bread bones & aſhes, & the ſkurf ſkarf of all things, as I hope, I haue made manifeſt in this my anſwere. So that moſte iuſtly it is called* [r] the ſpeach of the Dragon, and the doctrine of Diuels *by the Spirite of God. And if the profeſſion of ſik a Diueliſh doctrine be too great an euill, what would the practiſe thereof be? I meane the idolatrous Maſſe that abhomination of deſolation. The miſerie, allace, were too greate, to ſee the people of this countrie* ſcattered as ſheep without ſheepheards, *dying that ſecond & euerlaſting*

(o) Reu. 17. 1.

(p) Reu. 13. 1. 3 6.

(q) Reu. 13. & 16. 13. 14. & 17. 3. 4. 5. 6. & 18. 24.

(r) Reu. 13. 11. 1. Tim. 4.

Matth. 9. 36.

lasting death, for want of the bread of life and gospell of sal-
(c) Reu. 17. 4 *uation. But this would be the misery of miseries, if the* [u] golden cupe of Babel, full of all abhominations, *should be set to their head againe, to drink the deadly poison of their owne damnation. And certainly, if* [x] this famine of
(x) Amos. 8. 11. 12. the worde of God, *whereby not onely* [y] two or three
(y) Amos. 4. 8. cities, as the Prophet sayes, *but twenty or thirty Parochins in some places, should be compelled to goe to one, if they were desirous to drink the waters of life; this I say, is a iudgment heauie ynough. But what a iudgement would this be, if they were compelled to byde at home, and it were but in their owne families, by that abhominable Masse, the rounde bread, the Gods of Babell. Surely a great many of the people*
(a) 1. Reg. 18. 21. *of this countrie, does not* [a] halte *nowe betweene these two thoughts, whether God be the Lord, or Baal: but hes forsaken the Lord and his Gospell, and in their heart desires the opportunitie to say to their round bread,* these are our Gods who hes redeemed vs from hell, and these will wee worship, *at least secreitly, til our strength grow, & our nomber encrease. The reste of the iniquities of this land, were too great to prouoke the Lorde of hoastes, suppose this impietie, (whilk the Lorde forbid for his Christs sake) bee not added vnto all the reste, and aboue all the reste. For what sinne is comparable to idolatry? or what iniquity hes bene euer so seuearly punished, as idolatrie? a sinne that is immediatly against God, against Christ, against his glory: a sinne that*
(b) Ex. 32. 28. Num. 25. 9. *made* [b] 2700 of the Lords owne chosen inheritance to fall in the wilderneſse, for the golden Calfe, & Baal-Peor. *A sinne that prouoked the Lorde in sik a high measure, that it made him delyuer his owne people (whome he had planted in that land of promise, and to whome he had*
(c) Iudg. 2. 11. 12. 13. 14. 15. *sworne to be their God)* [c] ouer in the hands of their enemies

nemies round about them, so that whithersoeuer they went, the hande of the Lorde was sore against them. *A sinne that* [d] rent the kingdome of Dauid asunder, and made ten parts of it to be giuen to Ieroboam the Son of Nebat, suppose the person was called [e] *Iedidiah, the beloued of the Lord, & the promise was made vnto him, that* [f] his house and throne shoulde stand for euer. *And finally, a sin that first mooued the Lord* [g] to put awaye Israel from before his face, *& caused their land to vomit them out, without al hope euer to returne againe, and then* made [h] his wrath so hote against *Iuda*, till there was no remedye but the Temple, the Kings house, and the houses of all the nobles, were brunt with fire, the Kings sonnes firste slaine before his eies, then his owne eies put out, himselfe bounde with chaines of steill, and he and his people carried captiues to Babel, wher there they remained for the space of 70. yeares. *Are not these things falne forth* [i] as examples to vs, *& are they not written for our instruction, as the Apostle sayes, vpon whome the ends of the world is fallen: and is not* [k] the abhomination of Babel, *their idolatrous Masse, as great abhomination in the eyes of the Lord, as* [l] Milcom the abhomination of the Ammonites. *Is it a lesse idolatry to worshippe a* [m] golden Calfe, the gods of Egypt, or a grauen sheepe Aschtaroth, the gods of the Sidonians, *then to worship a bit of breade, made of wheate, grou̇nd in the mil, baken in the ouen, coniured and erected vp by a Idolatrous Priest, which is the God of Babel, the Kirk of Rome. Is there any more Godhead in the one, then in the other? Hes their idole of the Masse any more life, feeling, or mouing, then the idols of Egypt and Sidon had? and does not the Kirk of Rome giue as great, yea rather greater* wor-

(d) 1. Reg. 11 5. 11.
(e) 2. Sam. 12 24. 25.
(f) 2. Sam. 7. 12. 13.
(g) 2. Reg. 17 18.
(h) 2. Chro. 36. 16. 17. 18 19. 20. 2. Reg. 25. 10.
(i) 2. Cor. 10 11.
(k) Reu. 17. 4
(l) 1. Reg. 11. 5
(m) Ex. 32. 4. 1. Reg. 11. 5. Iud. 2. 13.

worship and Religion to their round bread, then Iuda or Israel gaue to their golden calfe, or to Asttaroth the grauen sheepe. *For they worship it* as their Creator and redeemer. *And as the worship of the golden Calfe, is called*
(n)Deut. 32. 17. [n] the worship of Diuels *in Moses song: so the Idolatry of the Kirk of Rome, whereof their rounde breade in their Masse, is one of the principall, is called* [o] the worship of
(o)Reu. 9. 20. Diuels, *by the voyce that came from the foure hornes of the golden altare. For what Kirk or Kingdome vnder heauen is there to be found, who in the tyme of the blast of the sext Trumpet, when that fearfull army of the Turkes was loosed to ouerrun Christendome, does* worship Idoles of golde and siluer, of brasse, of woode, and of stone, *but the Kirk of Rome? And if the worship of God by Images, as Israel did in the golden Calfe, whilk is but the breake of the second command, be called the worship of Diuels, shall not the worship of a false Creator and Redeemer, as they doe in their Masse, whilk is not only the breake of the first command, but also the stramping vnder foote of the sonne of God in the gospel, be most iustly called the worship of Diuels? And is not the Lord as iealous of his glory now, as he was then? and hes hee*
(p)Esai. 42. 8 *not sworne* [p] that hee will not giue it to another? *and*
(q)Reu. 13. 14 15. 16. & 14 8. 9. 10. 11. 12. & 16. 1. 2. 10. 19. & 17. 1. 2. & 18. 2. 3. 3. 5. 6. 21. & 19. 19. 20. 21. & 21. 21. *hes hee not* [q] threatned as seuere iudgements against the whoore of Babel, and the worshippers of the beaste and his image, and them that receaues his marke, openly or priuately, *as euer he did against Iuda or Israel? Did he not cause it to be proclaimed,* by an Angell with an loud voice, *that the foundations of the earth might heare it, and tremble,* that they shall drinke of the wine of the wrath of God, yea of that pure wine, powred out in the Cupe of his wrath, and they shall be tormented day and night before the holy Angels

and

and before the Lambe: and the ſmoake of their torment ſhall aſcend for euermore, and they ſhall haue no reſt day nor night, that worſhips the beaſt and his Image. *And heard not Iohn* him that ſate vppon the Throne, the judge of the whole earth, ſay, that Idolaters ſhall haue their portion in the lake that burnes with fire and brimſtone, whilk is the ſecond death. *And ſeing the knowledge of our redemption ſurmounteth the knowledge of our creation: and the benefite of our redemption exceides (by many degrees) the benefite of our creation: ſhall not the worſhip of* an idole redeemer, and of a falſe Ieſus, as they doe in their Maſſe, *ſurmount by many degrees, the worſhip of an idole creator, as Iuda and Iſrael did? For the greater the light be, and the greater the mercie be that is beſtowed vpon any, their ſinne muſt be the greater. And as the light of the goſpell is* more [a] glorious then the light of the law, *ſo the idolatrie of theſe that are vnder the Goſpell, muſt be more abhominable then the Idolatrie of theſe that were vnder the Law. Theirs was but* [b] the diſpyſing of *Moſes* Lawe: *but this Idolatrie of their Maſſe, is* [c] the ſtramping vnder foote of the bloode of Chriſt, and ſo worthy of ſorer puniſhment (*as the Apoſt. ſayes.*) *And ſupoſe that the iudgement were to fall but vpon the committers of this ſinne onely, it were too great, but it woulde reache further to a whole kingdome wherein it were committed, if by repentance and execution of iuſtice, it were not preuented. For* ſhall [d] Abimelech King of *Gerar*, feare the iudgement of God vpon his whole Kingdome for one adultery only intended, and that in ignorance? *And what may a whole land then feare for ſik abhominable Idolatrie in ſo cleare a light of the Goſpell? And ſhall the ten tribes feare* [e] the wrath of God to bee kindled againſte the whole

(a) 2. Cor. 3. 6. 7. 8. 9. 10. 11. 12. 13.

(b) Heb. 10. 28.

(c) Heb. 10. 29.

(d) Gen. 20. 9

(e) Ioſh. 22. 21.

whole congregation of Israell, *For the rebellion of the other two tribes, in setting vp an altar to sacrifice vpon as they thought? And what should wee feare then against this whole land, if there were altars reired vp not to worship God on, but the Idoll of* Babell. *And if* [f] Achans theft, suppose both the person & the sinne was vnknowne: yea, suppose there was no suspition, neither of the one nor of the other, spoyled all Israel of Gods presence, made them fall before their enemies, and made the Lorde refuse to be in the middest of them, vnlesse the sinne & person was tryed and searched, and the *Anathema* taken away? *And would not* Babels *Idolatrie be much more effectual to spoyle all the land, if it were defiled therewith of Gods presence, to make vs fall before our enemies, and to make the Lord to departe from vs: suppose it were but in one person, seing the sin is more odious in the Lords eyes, our light greater, and we more obleist nor they were. And suppose that this abhomination should be but in priuat families, yet it is* [g] a fretting canker, *as the Apostle sayes, that fra it hath infected a member of the bodie, it will infect the rest; if it be not preuented by cutting off the festered member. And the Apostle sayes,* [h] a little leauen leaueneth the whole lumpe, *and experience hes taught that by proces of time a little leck, hath sunke a great ship, & one person infected with the pestilence hes infected a whole kingdome. The first Idolatrie of the land of* Canaan *began with* [i] Teraphim Iehouæ, siluer sanctified to the Lorde to bee an Image, *but afterwarde it grew vp to the worship* [k] of Baall and Aschtaroth. *It was in the beginning, but in one onlie familie, the familie of* [l] Micah. *but in proces of time, it passed from that familie to the tribe of* [m] Dan, *and from that tribe to all the rest of the* [n] Tribes *: till at the last all Israell sinned & did that*

(f) Iosua. 7.

(g) 2. Tim. 2. 17.

(h) 1. Cor. 5. 6.

(i) Iug. 17. 5. 3.

(k) Iug. 2. 13.

(l) Iug. 17. 1.

(m) Iug. 18.

(n) Iug. 2. 13. 14.

whilk

whilk was euil in the sight of the Lord. So there is no questiō, Sir, & your Maiestie put not to your hand, as you haue begun to doe, it will get foote in this land, & it would passe from families to tribes, from priuate houses, to temples: from the worship of the round bread to the worship of stockes & stones, and so by one degree to another, till it haue made all guiltie, what by infecting, what by Communicating with their sinnes, and then bring the fearfull vengeance of God vpon all. And suppose, Sir, that you haue not neede to bee taught of any for that light and vnderstanding where-with the Lorde hes annoynted you, in so greate a measure beyonde many, doth teach you all things, and your Maiestie hes laid so sure foundation of maintenance, both of iustice and religion within your land, and hes begun so substantially to prosecute the same, (for the whilk from our harts we render glory and prayse to God.) So that all further exhortation of your Maiestie would seeme to be superfluous, yet I must borrow leaue at your Maiestie, to be bolde with all humblenesse of mind & reuerence of hart, to God and to your Maiestie, to beseeke you by the price of Iesus Christ your Lord, to stirre vp the bowels of your compassion ouer this desolate countrie, for °vpon whome are the eyes of all Israell but vpon you Sir? And what King is there vnder heauen vnder whose gouernement the gospel, hes had so free a passage, & the kirk of god hes had sik purity & libertie, in sik peace for so long a time in a whole kingdome, without heresie or schisme as vnder your Maiesties gouernement. So that wee were both vngrate to God and to you Sir, if with all thanksgiuing we did not acknowledge it. Take therefore for examples these worthie Kinges, who hes receaued a good reporte in the word of the Lord: and now resting from their laboures, hes receaued that incorruptible crowne of glory. Put on their affections Sir, and follow their (°) 1. Reg. 1. 20.

actions, that your report heir, and crowne heirafter, may be
2 *equall, or rather aboue theirs. Let your* heart [q] melt, *Sir,*
with good Iosias, *not for our fathers transgressions, as he*
(r) Eze. 9. 4. *did, but for* [r] our owne sins, and the sinnes of this land:
(s) Act. 17. 30 31. Rom. 2. 16 *For God* [s] regarded not the time of their ignorance,
when the Gospell shyned not, but now since that light is bro-
ken foorth, he admonishes all men to repent, because
he hes set a day (whilk cannot be far of) wherein he
will iudge euerie one by the man Christ Iesus accor-
(t) Reu. 10, 1 2. ding to his Gospell. *And if* that great [t] Angel had not
descended vnto vs, with that little booke open in his
right hãd, *& the land had not bene once purged of idolatry,*
(u) Ioh. 15. 21. 24. *we should not* [u] haue had sinned, but nowe we haue no
cloake for our sinne. *Stirre vp your anger with Moses,*
(x) Num. 12. 13. *Sir, who suppose* he was [x] the meekest man vppon the
face of the whole earth, *yet when he sawe the golden calfe*
(a) Ez. 32. 19 *his* [a] anger was kindled, that he brake the Tables of
stone, the Lords owne worke and write, brunt the
Calfe in the fire, braied it in powder, scattered it on
the waters, and made the people to drinke thereof.
(b) 2. Chron. 27. 4. 20. *Follow the example of good Iehosaphat, Sir, who* [b] sought
the Lord his God, walked in his precepts, lifted vp
his heart to the wayes of the Lord, purged his lande
of Idolatrie: and first sent Levites with his owne
Princes to teache all the citties of his kingdome the
law of the Lord: and after being admonished by the
Prophet, for helping of the wicked, and louing them
who hated the Lord, (suppose he was his neighbour
king, joined in affinity with him) he so repented, that
he went from the one end of his kingdome to the o-
ther, euen from *Beersheba* to mount *Ephraim*, and
brought his people to the Lord their God, and esta-
bli-

blished religion, and justice in all the citties of his kingdome, and therefore the Lord was with him, he prospered, & had riches and honour in aboundance. *What ioy of heart, Sir, brought* Ezechias *to the hearts of all the godly, aswell indwellers, as strangers, when he*[c] purged his land of Idolatry, brake the brasen serpent whilk the people had abused, opened the dores of the Tẽple whilk were shut vp, restored the worship of God, sent messingers with letters throughout al Israel, to conuert them to the Lorde their God, restored the Priests and Leuites to their ministry, as the Lord had commanded by his Prophetes, spake to their hearts, strẽgthened them in their offices, prouided for their maintenance, that they might be encouraged in the Law of the Lord. *Followe these examples Sir: send Pastors throughout all the borders of your kingdome, to teache your subiects the Law of their Lord, and the Gospell of their saluation, establishe Religion and Iustice in all the citties of your Kingdome. Cause the* [d]waters of life to runne frõ the heart of your countrie, vnto the borders thereof, that publickly and priuately, the Lorde may be but one, and his name one, and he may be a soueraigne King in all your land, *as it was propheciedand promised. Establishe Pastors in all your Kingdome, strengthen them in their offices, and speake to their hearts. Prouyde for their maintenance, that they be not distracted, but may be encouraged in the Law of their God, and in the execution of their ministrie. And when it is reported to your Maiesty, or ye heare of any, be they many, or be they fewe, be they man, or be they wife, be it publickly, or be it secretly, in any of the citties or parts in your Maesties Kingdome, that they haue gone out to entise others to Idolatry, or hes committed Idolatry themselues,*

(c) 2. Chro. 29 & 30. 31.

(d) Zach. 14 8 9.

ſelues, ye try it, ſearche it, and ſeeke it out moſt diligently, for ſo the Lord hes moſt ſtraitly commanded. And if it be true & certaine, that ſik abhomination is done in your kingdom; take euill out of Iſrael, that he may haue mercy on vs, and multiply his bliſsings to vs. *And then may ye Sir, (hauing done all theſe things)* take God to recorde, that you are cleane from the blood of all your people, *becauſe you haue kept no meane back from thē, whilk your calling craued, but hes cauſed the whole counſel of God to be ſhewed to them: ſo that if they periſhe, their owne blood may be vpon their owne heades. And then ſhall forraine nations and ſtrangers ſay of you Sir,* as [g] Hiram, and the Queene of Sheba ſaide of Salomon, Bliſſed [h] be the Lord God who hes ſet ſik a wiſe and vnderſtanding Prince ouer Scotland, to builde his Kirk, and to exerciſe iuſtice & iudgement there, it was for the loue the Lord had to his Kirk there, that he ſet ſik a wiſe and vnderſtāding Prince ouer them. *Yea,* [i] the generations to come, *ſhal tell to their children, and their childrens children, the great work of the Lord, whilk he hes done by you, Sir, in this land. I haue heard your Maieſty grauely proteſt, before God, in two generall aſſemblies, that it was one of your Maieſties greateſt deſires, and ye were euen, as it were, ambitious of that worke, to plant euery Parochin within your kingdome, with a Paſtor: that the poſterities to come, might ſay, King* IAMES *the ſext, hes done ſik a notable worke in his dayes. Confirme your ſelf, Sir, in that purpoſe: for ye know, Sir, who hes ſaid,* [a] I will honour them that honors mee. *There is no queſtion, Sir, and I ſpeake with confidence, if ye honour him in this kingdome, and be faithfull to him in the gouernement of it, he ſhal honour you: not only by making you to raigne in that euerlaſting kingdome, but alſo by lifting you vp to bee rew-*

(g) Reg. 5 7.
(h) Reg 10. 8. 9.
(i) Pſal. 78, 4.
(a) 1. Sam. 2. 30.

rewler ouer moe Kingdomes heir. The Lord annoynted Dauid *King ouer all Israel: yet he gaue not the posſeſsion of it al at once, after the death of* Saul, *but firſt proued him with the gouernement of one Tribe ſeauen yeares and a halfe, & then finding him faithfull ouer that, he placed him rewler ouer all the reſt, & eſtabliſhed all Israel in his hand. So there is no queſtion, and I am ſure of it, if ye honour the Lorde to the vttermoſte of your power, in the gouernement of this kingdome, and giue him a proofe of your fidelity therein: that as he hes giuen you the vndoubted right by birth, to bee a King ouer moe Kingdomes then this, ſo ſhall he make you rewler of them, and eſtabliſh them in your hands: onely Sir,* [b]be ye ſtrong and couragious to do with al diligence as the Lord hes commanded you in his worde, *and as ye ſee theſe faithfull Kings hes done before you*. Decline neither to the right hand, nor to the left, *& then aſſuredly I dare promiſe you in the name of the Lord,* hee ſhall not leaue you or forſake you al your dayes, and none ſhall be able to ſtand before your face. *And as he was with* Ioſua *and* Dauid, *ſo ſhall he be with you. For the Lord is true who hes promiſed,* and then ſhalt thou proſper in all thy waies. *And conſider vpon the other part who euer proſpered vnto the end, but theſe that walked as the Lord had commanded. For true is that whilk the Lorde ſpake by his Prophet to* Aſa, [c]He is with you while ye be with him, and if ye ſeeke him, he wil be found but if ye will forſake him, he will forſake you. *Was the Lord any longer with* Saule, Ioaſh, Amazia, Vzzia, al *Kings of* Iuda, *then they were with him? No, no: but from time they forſooke him, he forſooke them. Becauſe* Saule [d] deſpiſed the word of the Lorde, *in ſparing whome he ſhould not haue ſpared,* the Lord deſpiſed him from being

(b) Ioſua 1.6. 7.8.9.

(c) 2.Chro.1.4 2.

(d) 1.Sam.15 23.& 16.15.

being King ouer Israell, and the Spirite of the Lorde forsooke him. *Because* Ioashe forsooke the Lord, (e) 2.Chro.24 20. [e] in permitting Idolatrie at the request of his princes, the Lord forsooke him and his kingdome, and deliuered them into the hands of their enemies. *Because* Amatzia did euill, and obeyed [f] not the councell of (f) 2.Cro. 25. 16. the Prophet, *when he admonished him*, the Lorde determined to destroy him. *Vzzia* al the [g] dayes that he (g) 2.Cro. 26. 5.16.18. sought the Lord, the Lorde prospered him, but frō time he lifted vp himselfe to corrupt himself, and to trespasse against the Lord his God, in passing the limites of his calling, and inuading the Priests office, he had no honour of the Lord but was smitten with leaprosie. *But let all these things be farre from your Maiestie, since you see what euerie one of these hes done to Kings and Kingdomes before you, let your hearte* be constant before the Lord your God *all the dayes of your life, that* priores [h] & posteriores, *be neuer registrate of your Maiestie as it was of them, neither in the* bookes of the Lordes cōmentary before him, *neither in the Chronicles of the kings of Scotland, but that both* your former & latter *may be that whilk is* good and right in the eyes of the Lord. (h) 2.Cro. 25. 26. *That both the Lorde may giue this testimonye to your owne conscience, and to the conscience of all his children, that hee gaue of Dauid*, I haue founde you a man according to my owne hart that will doe all my will: *and also, that it may be written of your Maeistie in the Chronicles of the Kings of Scotland as it was written of Dauid, Ezechias, Iosias, in the Chronicles of the Kings of Iuda, that King* IAMES *the sext, his harte was persite toward the Lorde his God all his dayes, and his gouernement was in sik peace and Iustice*, that after him there was none like him *of al*

the

the Kings of Scotland: neither was there any sik before him, who did cleaue vnto the Lord his God, with all his heart, and followed all his commandements, and neither declined to the right hand, nor to the left. Nowe the Lord graunt to your Maiesty, that yee may finde this fauour in his eies for his Christs sake. I haue nowe taken this boldenesse, to offer these my labours vnto your Maiestie: as a testimony of my moste humble, and loyall hart vnto your Maiestie, as God the searcher of the heart knowes. Your Maiestie did exceedingly encourage mee, to let it goe forth vnto the light, what by your Maiesties moste gracious acceptation of my indeuour, and moste fauourable censure, and approbation of my labours: what by your Maiesties humane counsell and aduise, confirmed by your Maiesties Priuiledge and authoritie to mee to publishe the same. Sik was your Maiesties humanitie to mee, not onely in these, but in all your actions, both publick and priuate, with all your subiects, of what someuer ranke or degree. Ye kyith sik humanitie and affabilitie, that that saying of Trajanus *the Emperour,* that a Prince shuld be haue himself so to his subiects, as he would haue thē to doe to him, if he were a priuate man, *is verefied in you, Sir, wherein certainelie ye need not to giue place to any of what someuer ranke: you expres it so liuelie in al your actions, & I haue found it for my owne parte by experience. So that your Maiestie hes often caused me to remember, that notable saying of* Titus *that Romane Emperour,* A subject should neuer goe sad hearted from the speach of his Prince: *The whilk experience makes me to conceaue hope, that your Maiestie will pardon this my boldenesse, will accept in good part this my small myte. I therefore most humblie desire your Maiestie to accept it, as from your Maiesties moste hum-*

ble obedient ſeruant and ſubiect. For whoſe peace and proſperitie, I am alwaies earneſt with the Lorde. Now the God of all peace, euen that King of Kings, powre all light and grace in all aboundance, more and more, vpon your Maieſtie, and ſo roote and ground your heart in Ieſus Chriſt, that ye may honour him more and more in your life and calling heir, that ye may be honoured of him againe, both in this life, and in that day with immortall and euerlaſting glorie. Amen. *From* Aire *the* 18. *of* Nouember. 1602.

Your Maieſties moſte humble ſubiect

M. IOHN WELSCHE.

Vnto the godly and Christian Reader in this land, Grace, mercie and peace, from God the *Father, and Iesus Christ his Sonne our Lord* and onelie Sauiour. *Amen.*

WHen I thinke, Christian Reader, of the vnsearchable mercies, (for so I may call them) whilk the Lord, according to his rich grace, whereby he hes bene aboundant towards vs, (if euer towardes any) hes vouchsaued vpon vs: and of our great ingratitude and manifold iniquities wherewith we haue recompensed him againe: I cannot but tremble to think of these most fearfull iudgements of God, whilk we haue most iustly deserued, and whilk cannot but most assuredly fall vpon vs, vnlesse with moste speedie and earnest repentance of al sortes, they be preuented and auerted. For vnto what kingdome or nation vnder heauen, hes God beene more liberall in communicating, the *Insearchable riches of his deare sonne* in his Gospel, as vnto vs in this nation. Nay, vnto what one kingdome vnder heauen hes God beene so rich and superaboundant in mercy, as vnto this? There are but fewe kingdomes vpon whome the Lord hes caused the glorious light of his Gospel to shine vpon, a grosse darknesse couering the moste part of the kingdomes of the earth: and yet Scotland hes found this fauour in the eies of the moste high God. So that, that may be most truely said of vs, whilk is written of the land of *Zebulon* and *Naphtali*, (a) *A people that sate in darknesse saw a great light, and vnto them whilk sate in the region of death, light is risen vp.* Many kingdomes vpon whome this light is risen, are but in parte deliuered from the bondage of that (b) *second beast*, and from that *abhomination of Babel*, a part worshipping the Lord, and a part worshipping *Baal*, I meane the Idole of the Masse, and their idoles of stock and stone. But our deliuerance was full, from that bondage: for that was fulfilled in vs whilk was promised and prophecied of olde, (c) *That the Lord should be but one, and his name one*. And in these kingdomes where *the Lord is but one, and his name one*, that is, where he only is worshipped, some of them hes embraced him but as a Prophet, to teach them, and as a Priest to satisfie for their sinnes, and to interceede

Eph. 3. 8.

(a) Math 4. 16.

(b) Reu. 13. 11. & 17. 4.

(c) Zach. 14. 9.

ceede for them: but not as a soueraigne king to rule them, and gouern them by that forme of gouernement, whilk he hes preſcriued in his word, with his owne Lawes, offices, and officers, retayning yet a part of that hierarchie of *Babel*, with ſome of her Lawes, offices, and officers. But the Lord was riche in mercy towards vs, in beſtowing himſelf vpon vs, not only as a Prophet to teach vs, & as a Prieſt to ſatisfie for our ſinnes, and to interceede for vs, but alſo as a ſoueraigne King, to gouerne vs with that ſelfe ſame forme of gouernement, whilk he hes commanded in his worde, and vnto the whilk only he hes annexed the promiſes of his bliſſing and preſence, with his owne Lawes, offices, and officers. So that as the Prophet ſayes, (*d*) *he was not only one in vs, and his name one:* but *alſo a ſoueraigne King in our land.*

(*d*) Zach. 14.9

O Scotland, what nation was like vnto thee, that had the Goſpel ſo freely preached, his Sacraments ſo purely miniſtred, his cenſures and all the priuiledges of his kingdome, in ſik liberty executed, as thou had? for what one nation vnder heauen, hes God done ſo great things, as for thee? What one kingdome is to be found in the whole earth, where Idolatry was ſo fully rooted out, wherein all the meanes of his glory, and all the priuiledges of his kingdome, was ſo fully reſtored to their owne integrity and perfection, as they were firſt inſtituted, wherein all theſe meanes of the word, ſacraments, and diſcipline, hes continued for ſo long a ſpace in ſik peace, in ſik purity, in ſik libertie, without hereſie or ſchiſme, as in thee, O Scotland. So that thy day hes bene like the day of *Ioſhua*, (*e*) *When the Sunne ſtoode in Gibeon, & the Moone in Aialon.* For I know not if euer nation or kingdome hes had ſo long a day of the Goſpell, in ſik peace, purity, and liberty, as thou hes had? or if euer nation after vs, ſhall haue ſo long a day, after ſik a manner againe. And it ſeemes to me, that as the Lord confirmed *Ezechiah* of his promiſe, by cauſing (*f*) the Sunne to returne back againe miraculouſly, by the degrees whereby it went downe: So the Lord hes confirmed his ſuperaboundant loue towards vs, in cauſing the light of the Goſpell to returne againe, (as it were) oft times and that moſt wonderfullie and miraculouſly by the degrees wherby our iniquities in the righteous iudgment of God did haſten it to goe downe vpon vs. Yea the bleſſing of Abraham hes commed vpon vs. For *hee hes bleſſed them that bliſſed vs, and hes curſed them who hes curſed vs, he hes ſtriuen againſt them who hes ſtriuen againſt vs, and hes made our oppreſſors to eate their owne fleſh and to drinke their owne blood: no inſtrument formed againſt thee,* (O Kirk of Scotland) *hes euer proſpered: and the tongue that hes riſen againſt thee, the Lord hes condemned, that all fleſh might know that God was thy Sauiour, and the ſtrong God of Iacob thy auenger.* And certainly, if euer people might haue ben called (*g*) *Iephzibas*, that is, the lords delite, or their land, and *Beula*, that is married vnto him, the Kirk and kingdome of Scotland might haue bene ſo called. For the Lord had delite in vs, and our land had a husband, euen the Lord our redeemer, he was (*h*) *a ornament vnto vs*, he ſet (*i*) *his bewtie on vs*, he (*k*) *crowned vs with glory, and a Diademe by the hand of our God, was ſet vpon our heades.* And true is that of vs, whilk our Sauiour ſpake to his diſciples, (*l*) *Many Kings and Prophets hes*

(*e*) Ioſua. 10.12.

(*f*) 2. Reg. 20.

(*g*) Eſai. 62.6

(*h*) Eſa 60.19
(*i*) Ezech. 16.14.
(*k*) Eſai. 62
(*l*) Luc. 10.24.

deſire

desired to see the things that we haue seene, and heare the things that we haue heard, and hes not seene them, nor heard them. So who are so ladened with mercy and kindnesse as we haue bene? for we haue bene made (*m*) *the head and not the taile*, as the Lord promised. And surely if euer people should haue ben (*n*) *Iosburim*, that is, vpright & streight in the eies of the Lord, we should haue bene so. No, who should haue bene so holy as we, who so (*o*) *strong in Christ, and rooted and grounded in him*, as we? who so riche in all grace, and frutefull in all good workes, as we? For who had so manye and so glorious meanes, to haue made vs to haue abounded in all grace, as we had? *What could the Lord* (*p*) *haue done more to vs, then he hes done?* For we wanted no meane, that euer the lord cōmanded in his word, either to haue bred grace in vs, or to haue preserued it and encreased it? *But they to whome meikle is giuen, meikle shall be requyred at their hands againe*. For as the Lorde made vs a spectacle of his mercy, wherein he did demonstrate the riches of his free grace in Christ Iesus, vnto all the kingdomes of the earth, and aboue them al: So it had bene our part proportionably, to haue met him with thankfulnesse againe: and to haue bene examples of all grace, godlinesse, righteousnesse, and of all good works, vnto all others, and aboue all others. But allace *sinfull nation laden with iniquities*, who is so sinfull as thou art? What nation so polluted with all abhomination and wickednesse, as thou art? thy iniquities are moe then the sand of the sea, they are grown vp so high, that the top of them reaches vp to the very heauēs: & the cry of them is like, yea beyonde the cry of Sodome: there is sik a burthen of iniquity vpon this lande, that (considering all circumstances both of the meanes, and of the time and space the Lord hes giuen vs to repent) I know not if euer natiō, was so great in the eies of the Lord, as this land is. For may not that whilk the Prophete spak of *Iuda*, be most iustly said of thee, O Scotland: For art thou not replenished with blood, from corner to corner, so that blood touches blood. Are not thy Nobles in thee, euery one ready to shed blood? In thee the father and the mother are despised: in the middes of thee, the widowe and the fatherlesse are oppressed: In thee, the very abhominations of the Gentiles ar committed. The discouering of the Fathers shame, and adultery with thy neighbours wife: thou art so laden with adulteries, incests, & whoredomes that the land grones vnder thee: thou hast prophaned his Sabboths, despised his Lawe, contemned his Gospell, withholden from him the fruits of his kingdome, and hes stramped vnder foote the blood of Christ, and hes grieued that spirite of grace. So that when I think of the number and greatnesse of our sinnes, I cannot but wonder that the Lord should not *haue with drawne his Kingdome long since from vs, and haue giuen it vnto others, that would haue brought foorth the frutes thereof*. Yea, I wonder, that he hes not causeed the *Land to vomite vs out*, for the abhominations and sinnes wherewith we haue defiled it, in so great a light. And surely, when I think of the seueritie of the justice of God, in punishing other nations and kingdomes, for the contempt of his Gospel, & the withholding of the fruits of his kingdome from him, my soule trembles. For, wherfore did the Lord reject the

(m) Deut. 28.13

(n) Deut. 32. 15

(o) Colos. 2.7

(p) Esai 5.4

Esai 1.4

Hosea 9.7.

Ezechiel 22

Matth. 21. 42.

naturall branches, that chosen generation, *of whome the Fathers was, and of whome Christ was according to the flesh*, and gaue them and their posterity
Rom. 11.21. & 9.5 ouer *to the hardnesse of their hearts* this 1500. yeare and more, to be damned for euer and euer in that euerlasting darknesse? and yet his wrath is not turned back: but *because they would not be gathered*, & *knew not in that their day, the things that belonged to their peace, and woulde not render to him the frutes of his kingdome in due season*. And wherefore did the *Lord remoone his*
Mat. 23.37. Luc. 19.42.43. Mat. 21 41. *Candlestick* from a great many of the Kirks, both of the East and the West, who was planted by the Apostles, and was once lanterns of light, and hes
Reu. 2.5 giuen them ouer to strong delusions to beleeue lies: the one to the impiety
2. Thes. 2. 10. 11. of Mahomet, and the sauadge tyrrant of the Kirk: the other to the *bondage*
Reu 13.11. & 9.1. *of that second beast, and fearefull darknesse of that bottomlesse pit*. But because
2. Thes. 2. 12. they receaued not the loue of the trueth, but had pleasure in vnrighteousnes as the Apostle sayes. Now if God spared not them, but gaue them ouer to a most fearefull bondage both of soule and body, both spirituall and corporall, temporall and eternall: how should we not feare, as great, or rather greater iudgements? seing we had al these as examples before vs, to haue fore warned vs, and to haue made vs to feare. For we are not to thinke, as our Sauiour sayes to the *Galileans, that they were greater sinners then we, but vn-*
Luc. 13 *lesse we all repent, we shall likewise perishe*. And as though all our former sins
Reu. 9.1. were too light to pull downe and to hasten the Lords fearefull departing frō vs, this *darkenesse of the bottomlesse pit*, whilk is spreading the selfe againe in this nūk of the countrie, and this *abhomination of desolation*, the Idole of the Masse, whilk is set vp in the priuate families of this countrie, is *added vnto all the rest, and aboue all the rest*. So that it is to be feared, vnlesse it be pre-
Math. 11.23 uented by a most speedy and earnest repentance of all sorts in this lande, that as *wee haue beene lifted vp to heauen through his Gospell*, so shall we be throwne downe in the bottomlesse gulfe of the Lords fearfull wrath & vengeance: and as we haue bene made a spectacle of his mercy vnto all nations and aboue all other: so we shall bee made a moste fearfull spectacle of his wrath vnto all other nations, and aboue all other. O therefore that the Lord would *powre vpon vs that Spirit of grace and deprecation, that euen from the house of Dauid to the house of Leui*: that is, from the Kings house to the
Zach. 12.10.11.12 Ministrie, and from them to the people, from man to wife, that we might al looke vp to him, whome we haue pearced through with our iniquities: and murne vpon him, as or our first for onely begotten sonne; and that wee might murne publikly and priuately, together, and a parte, euery congregation by them selfe, and euery family by themselues, and euery person by him selfe. Oh that we had hearts to repent, at the least, in the euening of this our day, before the Sunne went downe altogether vpon vs: and then there is no question the Lord would not *remoone his Candlestick from vs nor make his glory to departe*. but woulde continue his couenaunt with vs and our po-
Reu. 2.5 sterity, and would couer all our enemies faces with shame, as with a gar-
1. Sam. 4.22. ment: yea, he would scatter that darknesse that is beginning to ouerspread
1. Sam. 5.3.4. this land againe, *and Dagon should fall before the arke of the Lord*: and his last

fall

fall should be worse then his first. Let me therefore be bolde with you, to beseech you: yea to charge you in the bowels of Iesus Christ, by the price of his blood, and by his glorious appearing to judgement, as ye would haue it comfortable to you, and as ye would haue his glory to remaine with vs and our posteritie: yea as ye would not be arraigned guilty, in that great day, of the Lords banishment, and remouing of his glorious presence out of this land. (For, if we repent not, the Lord as he hes begun to depart from a great part of this countrye, so shall he moste assuredly depart from the rest of this land) I say, let me beseech you, that euery one of you would try and search your sinnes, by the light of his spirite in his word, both the sinnes of our persons and callings, that we would humble our hearts for them, and powre them out as water in his bosome, mourning for them, and for the sinnes of the land: and that we would turne our feete to walk in all his precepts and commandements. And let vs who are the Watch men ouer the house of Israel, begin first. For the iudgement of God will begin at his owne house, and at the Sanctuary. For if we that are the lights of our people be darkenesse, how great must their darknesse be? & if we that is the salt of the earth to season them with grace, become vnsauerie: wherewith shall either they or we be seasoned. And if that we that is the stomack and the heart, as it were, be come senslesse, and dead? is it any wonder suppose al the rest of the members be dead and senslesse? Let vs therefore first *conuert our selues*, and then let vs with teares and mourning, Cry aloude to our Congregations, & spare not. Let vs lift vp our voices as a Trumpet, that the deafest & deadest may heare. Let vs shewe them their sinnes and defections, that at the least, they perishe not for want of warning, and so their blood be craued at our hands. Let vs be instant in season, & out of season, to preach the word, improue, rebuke, exhorte, with all doctrine and long suffering, as we are most grauely charged by the spirit of God. Let vs admonish euery man, & instruct euery man publictly, and priuately: that we may doe our endeuour at the least to present euery man perfect, as a pure Virgine to Iesus Christ. And if they will not heare, let vs say to the earth, *Earth, earth heare the word of the Lord, let vs rise vp and contend with the mountaines, and let vs make the hilles to heare our voice, and take them as witnesses against them.* And then shall we haue this comfort in the daies of our afflictions, *that we haue not kept backe the word of the holy one.* And then shall we bee a sweete smelling sauour in Christ, as well in them that perisheth, as in them that are saued. Let you that are the people walke worthy of that great saluation that is brought vnto you, and be fruitfull in all good works, *denying all vngodlinesse, and worldly lustes, liuing godly, soberly, and righteously, waytng for that blessed hope, and glorious appearing of that great God, our Saviour, the Lord Iesus.* And you that are the Princes of the land, and magistrates of the countrey, *Remoue iniquity from your tents*, and let not your families be *houses of iniquitye.* Shyne before your tennants, servands, and housholdes, *as lanterns of light*, for sik maister, sik seruand. Be exemplers to them of godlinesse, sobriety, & righteousnesse. Clenge your hartes and handes from blood, oppressions, whore-

Ezec. 9.4.

Ezec. 3.2. & 33.

Mat 5.14. & 6.23.

Luc. 22.32.

Ezec. 3.3.4.5.

Col. 1 28. 1. 1.22

Iob 6.10

1. Thes 2.12. Heb. 2.3 Tit. 2.11.12.

Iob. 11.14 Mica 6.10. Matt. 5.16. Phil. 2.15.

whoredomes, adulteries. *Be an eye to the blinde, and a foote to the lame, and a ſtaffe of comfort to the oppreſſed. Deale your bread to the hungrie, & hide not your eies from your owne fleſhe, maintaine the godly, and be a terrour to the wicked.* That your faces may chaſe away iniquitie, and ſinne may hide the ſelfe from your preſence. Take vengeance on all euill doers, and ſpare not where the Lord bids ſtrike. And becauſe a great manye of you, through your moſte cruell and barbarous couetouſneſſe and ſacriledge, (the like whereof, I thinke, hes not bene heard of, no not amongſt the Turkes & barbarous *Americanes*, that they ſpoile their God, and lets their worſhip decay for want of maintenance as ye doe in Scotland:) are the cauſes of the euerlaſting damnation of a great part of the poore people, for want of the preaching of the word of ſaluation vnto them. For *their blood are found vnder your wings*: and their blood cryes more ſtrongly from the low helles, to the high heauens againſt you, for wrath and vengeance, then euer *Abels* blood did againſt his brother *Cain*.

Iob, 29.15.16
Iſai. 58.7.
Rom. 13.3.4.
Matth. 3.8.9.
Ierem. 2.34.
Geneſ. 4.10

Nowe therefore at the laſt, repent you of it. Purge your hands of it: and at the leaſt vouchſafe ſo meikle vpon euery Kirk, as may ſuſtaine a Paſtor to breake the breade of life vnto them. and thinke the damnation of ſo many millions of ſoules of your pure brethren, who might haue bene ſaued for ought that ye knowe, if they had had the Goſpell of ſaluation preached vnto them: too great guiltineſſe, ſuppoſe ye had not blood vpon blood. Otherwiſe, if ye will not, I call heauen and earth to witneſſe againſt you, that the indignation of the Lord, ſhall roote you and your poſterities out of the land of the liuing: and their blood that periſh for want of teaching, ſhalbe laide to your charge, and ye ſhalbe arraigned as murtherers of their ſoules, in that great day. And not onely that curſe ſhall fal vpon you, whilk was commanded to be pronounced vpon Mount *Hebal*, for cauſing the blind to goe out of the way, whereunto all the people ſhould ſay, *Amen*: But alſo, that moſt fearfull and irrevocable ſentence ſhalbe pronounced, and executed vpon you in that great day, (by the iudge of the whole earth,) *Departe from me ye curſed, in that euerlaſting fire of hell, to be damned with the Diuell and his Angels for euermore.* Lay it therefore to your hearts, and flatter not your ſelues in a carnall and vaine preſumption. Be not cruell to your owne ſoules, and to the ſoules of the poore people any more: otherwiſe yee ſhall moſt aſſuredly drinke of the wine of the wrath of God, and be caſten in the great winefate of his wrath, where there ye ſhalbe tormented day & night Let euery one of vs therefore in the conſcience of ſo great and ſingular mercies, whilk the Lorde hes vouchſaued vpon vs, in ſik a plentifull meaſure, *harden not our hearts while it is called to day: but let vs rent them, & turne them vnto the Lord our God.* and let vs not delay it, while he calles vpon vs by his worde, and ſpreades out his armes vnto vs. Otherwiſe, if we will not, but deſpyſes the day of our ſalvation, then I proteſt vnto you in the name of the great God, that he wil heare the cry of our ſinnes, and will abhorre vs greatly, as he did Iſrael that he ſhall forſake his glorious Tents and Tabernacles in this land: and firſt giue ouer his ſtrength to captiuitie, and his glory to

Deuter. 30.19.
Deut. 27.23.18
Matth. 25.41
Heb. 4.7. Ioel. 2.13
Pſal. 78.49.60. &c.

the

the hands of our enemies: and then accounting no more of vs, then of the myre in the ſtreete, he ſhall deliuer vs ouer, both olde and young, Paſtor & people, to the ſworde of the enemie. For this I dare ſay, if he take his kingdome from vs, he ſhall not let Scotland be a free kingdome, as it hes beene before. For true is he who hes ſaide it, *The nation and kingdome that wil not ſerue thee, ſhall periſhe, and theſe nations ſhalbe vtterly deſtroyed. Eſai.60.12.* Matth.21.43. And if he ſpare not his owne ſtrength and glory, I meane his glorious Goſpel, but deliuer it ouer into captiuitie, into the hands of his enemies, he ſhal haue no compaſſion of vs, but ſhall ſurrender vs ouer to the edge of the ſworde to be conſumed thereby: and as the Lorde hes beene more aboundant in his mercy towards vs, then towards any others: ſo ſhall his wrath be accordingly. For if other kingdomes or nations, yea if *Tyrus* or *Sidon*, *Sodom* or *Gomorrha*: yea, if the Turkes or barbarous *Americanes* had heard the things that we haue heard, they would haue repēted long ſince in ſackcloth and aſhes: and therefore our condemnation ſhalbe heauier, then any condemnation vnder heauen. Nowe therefore if there be any conſolation in Chriſt, if anye comfort of loue, if any fellowſhip of the Spirite, if any loue to his glorie, to his blood, to his Goſpell, and if there be any compaſſion and mercy in your hearts, to this poore and ſinfull land, and his poore Kirk and kingdome therein: repent you of your ſinnes, reconcile you to God, take holde of his blood, waſhe you and cleanſe you in it, vntill ye be white and bright in his eies. Bring him into the chalmers of your hearts, & make him to dwell in you, that he may crucifie your ſinnes, and burie them in the graue with him, and may quicken and raiſe you vp together with him: and may ſet you in thoſe heauenly places with himſelfe. And then hauing rooted and grounded your hearts in him, and hauing filled your ſoules with the aboundance of his preſence, bring him out firſt to your families, & then to your tennants, ſeruands, neighbours and people. According to your callings inſtruct them, rebuke them, admoniſh them, correct them, and reforme them, and reſt not till ye haue ſet him vp as a Lord, & a King in their hearts, or at the leaſt, till you haue obtayned this aſſurance in your conſcience, that ye haue bene ſo faithfull and ſincere in your callings, that if Chriſt be hid from any, to whome your callings or occaſions hes reached: he is hid from ſik onely as periſhes.

Matth.11.21.23. Reuel.7.14. Philip.2.1. Epheſ.3.17. Galat.6.14. Coloſ.2.12.13. Epheſ.2.5.6. Coloſ.2.7.

Now, oh that the Lord would giue vs theſe hearts, and ſo purge vs, that we might be thus fruitfull to the praiſe of his glorie: then aſſuredly would he repent him of all the euill, that he hes thought againſt vs: then ſhould he haue delite in vs and in our poſterity: and then theſe *Cananiter*, (I mean the relickes of that curſed generation of *Babel*, the Kirk of Rome) whilk is yet left vn-rooted out of this land, to try vs, and tempt vs, if we will ſerue the Lord our God: and to be prickes and thornes in our ſide, ſhould not bring vs in bondage again, but ſhould be made tributaries to Ieſus Chriſt: yea our latter eſtate, ſhould be more glorious then the former. Now let vs finde this fauour in thy eies, O Lorde our redeemer: and glorifie thy great name amongſt vs, by conuerting our hearts at the leaſt the heartes of all thy children, in mercie rather, then by confounding and conſuming of vs in thy

wra'h & indignation. For wherefore should thy enemies say, Take vp their God and their Gospell. Wherefore should they, O Lord our God, blaspheme thy holy Name, when they shall see thee angrie with thy owne inheritance and redeemed ones. Oh turne vs vnto thee, and put vs n ot away from thy face: and let not those that are thy enemies, triumph ouer vs. Purchase thy self an euerlasting name, through our conversion and repentance, that the enemie and the avenger may be still: and our hearts may be inlarged, & our mouthes may be opened, to proclaime thy euerlasting mercies, and to shout forth thy praises. Turne you vnto him you that are his children, & delites in his Tents. You that loue the beautie of Sion, and the glorious presence of his Redeemer, fill your priuie chambers with strong cries and many teares. Cause heauen and earth to be filled with grones and sighes of his owne spirite in you: and take a claught of that Prince of life, ere he remoue altogether: and before he haue stollen himself so far away, that he cannot be foūd againe. And wrastle with him as *Iacob* did, and let him not departe out of your hearts: entreat him, yea enforce him, as it were, by your teares, and sorrowfull cries, not to leaue his owne Tents, and Tabernacle in this land: not to giue ouer his glorious Gospell, whilk is his *strength and glorie*, into captiuitie, in the hands of their enemies. Remember that he cannot abyde the intercession of his owne Spirit in his owne. He cannot hide his eies from his owne flesh and blood, he can deny nothing to his owne beloued Son, that makes intercession for his Saints. Let vs therefore step vp to that Throne of grace with all confidence: and assuredly, as he is true who hes promised, we shall find grace and mercy in the time of this our need: both comfort to our owne hearts, and it may be peace in our daies, that our eies shall not see the euils that are to come: and at that bright appearing of our Lorde of life, all teares shalbe wypt away from our eies. We shalbe clothed with those long white robes, and shalbe fed with the fatnesse of his house, and shall drinke of the riuers of his pleasures, whilk is at his right hand for euermore. For Sions sake in this land Christian reader, haue I thus written vnto thee, and for Ierusalems cause, haue I not kept silence at this time: that her glory and wonted brightnesse may be renued, and that the Kirk of Scotland whilk was the bewtie of Europe, and the praise of the whole earth for her liberty, purity, and discipline: might be established in the same, and her saluation and righteousnesse, might break foorth as a burning lampe, to all the nations of the earth: and that other Kirks in other kingdomes, whilk desired to see our bewty and spirituall glory, and accounted them blissed whilk might haue had the occasion to haue dwelt in our Tents, to haue seene and enjoyed the same: yea who would haue beene contented to haue bought it with the price of their blood to their posterities: that they, I say, may see the continuance thereof, and may reioice. Turne thou O Lord our God, our hearts vnto thee, that thy glorious presence may be continued with vs for euer, for Iesus Christs sake our Lord and redeemer, to whome be al praise and glory, for euer and euer. *Amen.*

Nowe I come to this matter in hande: the occasion of it was this. There was one who was sometimes an hearer of the word with me, who shewe me

that

that he had bene in conference with a Papist, and he had broght him thus far, that if I would shewe him of any that professed our religion before *Martine Luther*, he would renounce his Papistry: and therefore desired mee to set them downe in writ. The whilk I did: and set it downe in this forme, as thou sees it heir. So this being carried to Maister *Gilbert Browne*, he writes an answere to it, and sends it to me. Vnto the whilk I haue made this reply. Thou hes them all three heir: first, that whilk I did write, then his answere to it, and then my reply to his answere.

Indeed it is true, christian reader, that there was many thinges that did hinder me, and withdraw me from this resolution, either to make anye answer to it at all, or yet to let it goe forth to the light. As first, that so many thinges hes bene written alredie by the lightes and lanterns of this age against that ruinous Babell, that all further conuictions seemeth to be superfluous. Next, the conscience of my own tenuitie and weakneſſe, together with a continuall burden of a fourfolde teaching euery weeke in my ordinary charge, beside others both priuate and publick duties, whilk not only my owne people, but also this desolate countrye craued, whereby I was letted to afforde that time and studie vnto it, as the grauitie of sik a matter required. And last of all, the consideration both of the person and worke of of the aduersary, that neither the one nor the other woulde bee accounted worthy of any answere at all, himself being both reiected and excommunicated according to the expresse commandement of the holie Ghoste, as *an heretick being peruerted and damned in his owne conscience, and deliuered ouer vnto Sathan, that he might learne if it were possible not to blaspheme the euerlasting trueth of God any more*. And also denounced his rebell, for his tresonable attempts, both against this Kirk and Kingdome: his worke also being so foolish in the selfe, as both I hard his Maiestie affirme, that he was a foolish reasoner in it: and also I hope, the indifferent reader shall see the same: his reasons & arguments being also so oft answered vnto by the learned of our side, so that it semed but *actum agere*, to make anye further answer thervnto: yet notwithstāding of al these impediments, these motions and reasons preuailed with me at the last, both to answer it, & also to let it go forth to the open viewe and sight of all men: to wit, the conscience of that dutie whilk I owe vnto the trueth of God, being so highly blasphemed & euill spoken of: the vnfained loue of the saluation of my countrie men, who for the most part, are blinded with the smoake of the darknesse of that bottomlesse pit: the railling and thrasonicall bragging of the aduersarye, both by word and writ, that it would neuer be answered: and that the ministry woulde neuer suffer an answer to come to light, because they knewe the answere to be vnworthie, and none other was able to answer to it: the most earnest preissing of a great many of my bretheren, who knewe the lamentable estate of this blinded countrye: the constant desire of all men in this countrie to see the same: together, with his Maiesties most gratious acceptation of my endeuour, and most fauorable iudgment of this my labour and most humaine councel to publishe the same, whilk did not a little incourage me: and last of all the expresse commandement of the holy Ghost

Tit. 3. 10. 11. 12
2. Cor. 5. 5.
1. Timot. 1. 20

Answer a foole according to his follie, least he seeme wise in his owne eies, the whilk if it haue place in any thing, it must haue place here, where not onlie this seming wise in his owne eies, woulde vndoubtedly followe vpon my silence, but also a seming wise in the eies of all, this nuik of the countrie almost: both to the preiudice of the euerlasting trueth of God, and also to the stumbling of the weake, the further obduring of the obstinate, and the wounding of the hartes of al the godlye therein. *Augustine* hes a notable sentēce to this purpose. *It is to be wished sayes he, where heresie flourishes that all these who hes any gift of writting, that they all write, suppose they shoulde write not only of the selfsame matters or questions, but also the self same things or argumentes, suppose perchance in other wordes. For, saies he, it is expedient that heretickes vnderstand that there are not onely one or two, but many in the campes of the Catholickes, who dare with open face meete them.* And he sayes *there is another commoditie that commes by the wryting of many: to wit, that by this meanes, the Catholick bookes themselues are more shortly and easily brought vnto the hands of al men. so that while as some falles vpon one, and some falles vpon others: yet notwithstanding they are all instructed to vse the same weapons in their common dangers.* The whilk how fitly it aggrees vnto this purpose of mine, I leaue it to the judgement of all men, who knowes the estate of this blinded countrie, wherein that darknesse of the Antichristian kingdome, is so far spred, the confident brags of the aduersary are so vniuersally credited, the people scattered as sheep without shepheards, lying wide open to all the assaults of the Diuell: and the deceates of these rauenous wolfes, and their hands so ful of Papistical bookes, the deadly weapons of their own destruction, without any one booke, almost, for ought that I know, wherby either these that are peruerted, may be reuoked frō their errors, or these that are assaulted, may be sustained from yeelding to the aduersary, or those that are weake may be confirmed. Not vnlike the miserable estate wherein the Hebrewes were brought vnto, throgh the tyranny of the Philistims, *wanting both sword and speare in the time of their warfare, hauing no smithes in their whole land, whereby they were compelled to go to their enemies to sharpen their Cowter, and sok, and other instruments.* Now as for the worke it self, I say nothing of it, but only recommends it to the blissing of God in all your hearts and consciences. The whilk also hes bene my earnest desire to God, from the first time that I put my hād to the pen cōtinually, that his effectual presence might be ioyned therewith, both to convict the contrary minded, & to cōfirme the godly. Read ye it therefore with that affection of heart, wherewith it was written, and desire ye that blissing in the reading of it, as I did in the writing of it: and then I hope through Gods blissing, ye shall reape some profite by it. Now the God of all mercy, and the Father of all light, illuminate all our eies more and more: and cause the light of his glorious Gospell to shine in our hearts, and blesse all the meanes thereof, that we may be the children of light heir, and may be partakers of that euerlasting waight of glory heirafter in Christ Iesus. *Amen.* From *Aire* the 18. Decemb. 1602.

Lib. de Trinitate cap. 3. & lib. cont. Mend. cap. 6

March. 9. 36

1. Sam. 13 19. 20. 22.

Yours in the Lord, M. *Iohn We sche*

Preacher of Christs Gospell.

TO MAISTER GILBERT Browne Prieſt, defender of the Romiſh faith.

IReceaued a booke of yours ſent to me wherein is contained, partlye an anſwere to a little ſcrolle ſent be me to a Catholick as ye name him: partlye your exhortation to mee, after the anſwere, together with ſome demands, whereof ye craue to be reſolued by me and my bretheren. Your anſwere to my writing you haue ſubſcriued, ſo I ſee you will ſtand by it: The other parte is not ſubſcriued. It is a lamentable and pitifull thing, to ſee the glorious goſpell of his deare Sonne our Sauiour ſo obſcured and darkned in this country with the (a) ſmoke of that kingdome of darkneſſe of yours, that hes aſcended & come out of the bottomles pit, to their eternall damnation, who is blinded and deceaued thereby. I haue ſorrow in my hart for it, and it is my earneſt deſire to God the Father of our Lord Ieſus Chriſt, that once in his mercy, the ſmoke of that fornace maye bee ſcattered by the light of his glorious Goſpell, and the beames thereof maye ſhyne in their owne ſtrength and clearneſſe in this blinded country, that is drunken with the (b) *abhominations* of that harlote of Babell, and deceaued with her ſtrong deluſions whereof ye are vſed as the inſtrument in the Lordes Iuſtice: that as the reſt of the land hes riſen that firſt (c) *reſurrection* from the death of her darkneſſe and her abhominations: ſo this country may alſo be partaker of the ſame, that in that great day they may riſe that ſecond reſurrection to life and glory. I beleeue & therefore I ſpeak, & that with confidence and aſſurance, knowing by his worde, that (d) *Babel* muſt fall

(a) Reuel. 9. 2

(b) Reuel. 17. 2
2. Theſ. 2. 5

(c) Reuel. 20. 5

(d) Reuel. 14. 8.

as the (e) *tenth parte* of it is fallen alreadie. The (f) *whoore must bee made naked and desolate, and her flesh muste be eaten vp.* For true is the Lord who hes foretolde it, & that God who condemnes her is a strong God, therefore (g) *her plagues shal fal vpon her at once*, death, famine and sorrow: for her sinnes are come vp vnto heauen, & God hath remembred her iniquities. And suppose the cupe wherin she reached her fornications & abhominations to be drunken out of, be of golde, hauing a shew of holinesse & voluntary religion, yet the drink that is in it, is abhomination and Idolatry, wherewith she hes corrupted the earth, and made the nations drunken therewith. Let all the children of God therefore, that loues to be saued, forsake her, and goe out of her, least they be partaker of her iniquities and of her iudgements also: for her iudgement is pierced through to the heauens, and is lifted vp to the vppermoste cloudes. In vaine therefore doth anye man goe aboute to cure her with balme, for she cannot be healed. It is al but in vaine to you Maister *Gilbert*, or any man else, to display her banner vpon her walles, to strengthen her keepers, to appoynt her watchmē, to prouid for her spyes, for the Lord hes both thought it, and will performe that whilk he hes spoken against her. The Lord is to recompence her, all the euil that she hath done to Sion; and his holy Temple, and the Saintes therein: for their blood is found in her. The Lord hes sworne by him self, euen he that made the earth by his vertue, that establisshed the world by his wisedome, and stretched out the heauens by his prudencie: and yet man is so brutishe that he will not vnderstand, and so bewitched with her pleasures, that hee will not beleeue it. I beseech God who is able to quicken the dead, and to open the eyes of the blinde, and to cal the things that are not, to be: to open your eyes that you may vnderstand and beleeue these things, and to glorifie his owne name in your conuersion vnto the trueth, and if it be possible, for ye haue caused many to erre: and as *Ieroboam* caused the people to sinne, because he stayed them from cōming vp to Ierusalem, to haue worshipped God aright, and made them to worshipp Idoles in their owne lande: So haue you done great iniquitie, and hes staied sundry of the Lords peo-

e) Reuel. 11, 13.
f) Reuel. 17. 16
(g) Reu. 18, 8. 5.
Reu. 17. 4. Col. 2. 23, 2. Tim. 3. 5. Reu. 17. 4. 2. & 18. 3. 4. 24.

people to come to mount Sion, the Kirk of God: where there they might haue learned his wayes, and walked in the same yea, whilk is worse, yee are the cause that many doe worship the abhomination of *Babell*, your rounde breade in your abhominable Masse: & your woodden & stonie Idoles: and by the deceite of that golden cupe, ye make them drinke of the deadly poyson of the spirituall fornications, and abhominations of that harlote. And as the Lord put an impure spirit of errour in the mouth of *Achabs* false Prophets, to entise him to goe vp to *Ramoth Gilead*, that he might perish thereby, because the Lord had spoken euill against him, who entised and preuailed also. So hes the Lord put an impure spirit, and a spirite of error in your mouth, and in the mouthes of the rest of her false Prophets, to entise so many, as loues not the trueth in this sinfull country, to beleeue your lyes, and to be deceaued with your strong delusions: that all these might be damned whilk had pleasure in vnrighteousnes, as the Lorde foretolde in the 2 Thes. 2. O that ye had an harte to turne to God, that as ye haue beene a stumbling blocke to many, to cause many to fal with you to the damnation of their soules; So ye may be by your conuersion to the trueth of God, the instrument of the rysing of many againe. O that treasure of wrath that yee haue hoorded vp againste your selfe in that greate day: for Sathan hes wrought effectually by you, if euer by any in this land, with all power, & in all deceaueablenes of vnrighteousnes amongst them that perish. For cursed is he, and the Lord commanded to proclaime it in mount *Heball*, that causes the blinde to turne out of the way, and let all the people say, Amen. *Deut.* 27. What curse of the Lorde is then abyding you, who thinkes it good seruice to God to cause the blinde to wander, and turne away from the lighte of the Gospell, whilk is the words of eternall life to all them that beleeues. Oh remember, and lay it to your hart, the eternity of damnation. It is hard for you to kick against the pricke: the stone of the trueth that ye stumble at, will crushe you all in peeces at the last. Shut not your eyes at the clear light of life and grace, & harden not your hearte while it is called the day. And while yee are in the waye with your aduer-

Reuel. 17. 4. & 18.

2. Thes. 2.

uer-

as the (e) *tenth parte* of it is fallen alreadie. The (f) *whoore must bee made naked and desolate, and her flesh muste be eaten vp.* For true is the Lord who hes foretolde it, & that God who condemnes her is a strong God, therefore (g) *her plagues shal fal vpon her at once*, death, famine and sorrow: for her sinnes are come vp vnto heauen, & God hath remembred her iniquities. And suppose the cupe wherin she reached her fornications & abhominations to be drunken out of, be of golde, hauing a shew of holinesse & voluntary religion, yet the drink that is in it, is abhomination and Idolatry, wherewith she hes corrupted the earth, and made the nations drunken therewith. Let all the children of God therefore, that loues to be saued, forsake her, and goe out of her, least they be partaker of her iniquities and of her iudgements also: for her iudgement is pierced through to the heauens, and is lifted vp to the vppermoste cloudes. In vaine therefore doth anye man goe aboute to cure her with balme, for she cannot be healed. It is al but in vaine to you Maister *Gilbert*, or any man else, to display her banner vpon her walles, to strengthen her keepers, to appoynt her watchmē, to prouid for her spyes, for the Lord hes both thought it, and will performe that whilk he hes spoken against her. The Lord is to recompence her, all the euil that she hath done to Sion; and his holy Temple, and the Saintes therein: for their blood is found in her. The Lord hes sworne by him self, euen he that made the earth by his vertue, that establisshed the world by his wisedome, and stretched out the heauens by his prudencie: and yet man is so brutishe that he will not vnderstand, and so bewitched with her pleasures, that hee will not beleeue it. I beseech God who is able to quicken the dead, and to open the eyes of the blinde, and to cal the things that are not, to be: to open your eyes that you may vnderstand and beleeue these things, and to glorifie his owne name in your conuersion vnto the trueth, and if it be possible, for ye haue caused many to erre: and as *Ieroboam* caused the people to sinne, because he stayed them from cōming vp to Ierusalem, to haue worshipped God aright, and made them to worshipp Idoles in their owne lande: So haue you done great iniquitie, and hes staied sundry of the Lords peo-

o) Reuel. 11, 13.
f) Reuel. 17. 16
(g) Reu. 18, 8. 5.
Reu. 17. 4. Col. 2. 23, 2. Tim. 3. 5.
Reu. 17. 4. 2. & 18. 3. 4. 24.

people to come to mount Sion, the Kirk of God: where there they might haue learned his wayes, and walked in the same yea, whilk is worse, yee are the cause that many doe worship the abhomination of *Babell*, your rounde breade in your abhominable Masse: & your woodden & stonie Idoles: and by the deceite of that golden cupe, ye make them drinke of the deadly poyson of the spirituall fornications, and abhominations of that harlote. And as the Lord put an impure spirit of errour in the mouth of *Achabs* false Prophets, to entise him to goe vp to *Ramoch Gilead*, that he might perish thereby, because the Lord had spoken euill against him, who entised and preuailed also. So hes the Lord put an impure spirit, and a spirite of error in your mouth, and in the mouthes of the rest of her false Prophets, to entise so many, as loues not the trueth in this sinfull country, to beleeue your lyes, and to be deceaued with your strong delusions: that all these might be damned whilk had pleasure in vnrighteousnes, as the Lorde foretolde in the 2 Thes. 2. O that ye had an harte to turne to God, that as ye haue beene a stumbling blocke to many, to cause many to fal with you to the damnation of their soules; So ye may be by your conuersion to the trueth of God, the instrument of the rysing of many againe. O that treasure of wrath that yee haue hoorded vp againste your selfe in that greate day: for Sathan hes wrought effectually by you, if euer by any in this land, with all power, & in all deceaueablenes of vnrighteousnes amongst them that perish. For cursed is he, and the Lord commanded to proclaime it in mount *Heball*, that causes the blinde to turne out of the way, and let all the people say, Amen. *Deut.* 27. What curse of the Lorde is then abyding you, who thinkes it good seruice to God to cause the blinde to wander, and turne away from the lighte of the Gospell; whilk is the words of eternall life to all them that beleeues. Oh remember, and lay it to your hart, the eternity of damnation. It is hard for you to kick against the pricke: the stone of the trueth that ye stumble at, will crushe you all in peeces at the last. Shut not your eyes at the clear light of life and grace, & harden not your hearte while it is called the day. And while yee are in the waye with your aduer-

Reuel. 17. 4. & 18.

2. Thes. 2.

uersary be reconciled to him: for the Lorde and his trueth againſte whome you fight is aduerſaries vnto you, or and euer yee enter in at the portes and gates of hell, and be caſten in that priſon and giuen ouer to that iayler, you will neuer come out againe whill you haue payed the vttermoſt farthing, and that will be neuer, for it is eternitye of paines. Allace you deceaue others being deceaued your ſelf, as the holy ghoſt foretolde it. 2. *Tm.* 3. 13. That euill men ſhould waxe worſe and worſe, deceauing and being deceaued. The Lorde take away the vaile that is hung ouer your harte, that yee maye bee turned to the eternall weill of your owne ſoule, and the ſaluation of many that is blindlings led by you to the bottomleſſe pit of condemnation. Becauſe I haue compaſsion on you, & on this miſerable country, therfore this writ I vnto you. Fot allace who can bide it to be baniſhed for euermore from ſuch a wonderfull and euerlaſting weight of glory, from the fellowſhipe of the Lambe, and of all his glorified creaturs, man and Angell? who can compaſſe the eternitie of damnation in that vtter darkneſſe, where there ſhall be weeping and gnaſhing of teeth for euermore? who can tell their terrors? who can nomber their ſorrowes, who can reckon and count the eternal woes of the damned. Be not cruell to your own ſoule and the ſoules of your owne country men, loue not yours and their eternall damnation. Beleeue the Scripture & be not incredulous. Without that citie of God, that new Ieruſalem, ſhal be dogges, inchanters, murtherers, and idolaters: and whoſoeuer loueth & maketh lyes. *Reuel.* 22. Yea, their portion ſhall bee in that lake that burneth with fire and brimſtone, whilk is the ſeconde death. Either wonderous blinded and indured muſt you be, or elſe in your owne conſcience you know your Kirk & your ſelues to be murtherers of ſoules, Idolaters, luiffers and makers of lyes. For the vphold of the credite of your religion, and that not be the writtings of your enemies, but of your freinds men of your owne profeſsion: yea, by your owne latine ſeruice ſet out in your owne bookes, for yee worſhip not the one true God in Ieſus Chriſt through his ſpirite, but as *Ieremie* ſayes of the Idolaters in his time, according to the nomber of your

citties

cities ye haue increaſed the nomber of your Gods, and hes turned the glory of the incorruptible God, in the ſimilitude and Image of corruptible creatures, & paſsing by the creator, whilk is bliſſed for euer, worſhips the creatures, Saints and Angels, ſtockes and ſtones and a peece of bread, oyle, and water, bones, and relickes, the skurfe skarfe of all things: yea and your head the man of ſinne and ſonne of perdition, (who is called God in your canon law, Diſt. 96. *Satis euidenter* and whome your canoniſts calles, the Lorde God) the Pope, and to whome is giuen theſe thinges, that is peculiar & proper onely to Ieſus Chriſt: whilk by the grace of God ſhall appeare clearely, in our diſputatiõ following. For there is as direct oppoſition betwixt your heade & Ieſus Chriſt, betwixt your religion and his, as is betwixt light and darknes, Chriſt and Beliall, the doctrine of diuels & the doctrine of ſaluation. But the Lords iudgements are vnſearchable and his wayes paſt finding out: he hardens whome hee will and hes mercy on whome he will. I thought it ſurely the Lordes good prouidence, that he hes broght you out into the campe now, and that nowe by write ye haue ſet your foote into the battle, who hes beene ſik a ſore enemie to the goſpell of Ieſus Chriſt in this country, and hes reſiſted the preaching of it vehemently, that it may be ſeene that darkneſſe was but your ſtrength, and lyes the foundation of your religion. But I leaue you to the Lord. Now as for that ſcrowe of mine, as ye call it, if it was ſo as you ſet it downe heir, there hes beene ſome little eſcapes in *ſcribendo*, in the writting. In the laſte ſection (as I haue marked in yours heir and there, as may be ſeene in ſundry places) whilk I haue corrected in this my anſwer as 1258. for 1158. next 129. for 1290. & *Iames Gyles* a threatning Friar, for to *Iohn Geillis*: and the Kirk of Grecia whilk with the reſte of the Greeke and Eaſterne Kirks was moe nor the Kirks of Europe. And heereby are your marginall notes whilk was aboue theſe places anſwered. Nowe as for the firſt parte of your booke wherein ye anſwere to that whilk I write, I haue anſwered it heir, and as for your exhortation, and demands of me and my brethren, ſuppoſe it bee ſo fooliſh and friuolous (as euery one that hes but a ſparke

uersary be reconciled to him: for the Lorde and his trueth againſte whome you fight is aduerſaries vnto you, or and euer yee enter in at the portes and gates of hell, and be caſten in that priſon and giuen ouer to that iayler, you will neuer come out againe whill you haue payed the vttermoſt farthing, and that will be neuer, for it is eternitye of paines. Allace you deceaue others being deceaued your ſelf, as the holy ghoſt foretolde it. 2. *Tm.* 3. 13. That euill men ſhould waxe worſe and worſe, deceauing and being deceaued. The Lorde take away the vaile that is hung ouer your harte, that yee maye bee turned to the eternall weill of your owne ſoule, and the ſaluation of many that is blindlings led by you to the bottomleſſe pit of condemnation. Becauſe I haue compaſsion on you, & on this miſerable country, therfore this writ I vnto you. Fot allace who can bide it to be baniſhed for euermore from ſuch a wonderfull and euerlaſting weight of glory, from the fellowſhipe of the Lambe, and of all his glorified creaturs, man and Angell? who can compaſſe the eternitie of damnation in that vtter darkneſſe, where there ſhall be weeping and gnaſhing of teeth for euermore? who can tell their terrors? who can nomber their ſorrowes, who can reckon and count the eternal woes of the damned. Be not cruell to your own ſoule and the ſoules of your owne country men, loue not yours and their eternall damnation. Beleeue the Scripture & be not incredulous. Without that citie of God, that new Ieruſalem, ſhal be dogges, inchanters, murtherers, and idolaters: and whoſoeuer loueth & maketh lyes. *Reuel.* 22. Yea, their portion ſhall bee in that lake that burneth with fire and brimſtone, whilk is the ſeconde death. Either wonderous blinded and indured muſt you be, or elſe in your owne conſcience you know your Kirk & your ſelues to be murtherers of ſoules, Idolaters, luiffers and makers of lyes. For the vphold of the credite of your religion, and that not be the writtings of your enemies, but of your freinds men of your owne profeſsion: yea, by your owne latine ſeruice ſet out in your owne bookes, for yee worſhip not the one true God in Ieſus Chriſt through his ſpirite, but as *Ieremie* ſayes of the Idolaters in his time, according to the nomber of your

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cities ye haue increaſed the nomber of your Gods, and hes turned the glory of the incorruptible God, in the ſimilitude and Image of corruptible creatures, & paſsing by the creator, whilk is bliſſed for euer, worſhips the creatures, Saints and Angels, ſtockes and ſtones and a peece of bread, oyle, and water, bones, and relickes, the skurfe skarfe of all things: yea and your head the man of ſinne and ſonne of perdition, (who is called God in your canon law, Diſt. 96. *Satis euidenter* and whome your canoniſts calles, the Lorde God) the Pope, and to whome is giuen theſe thinges, that is peculiar & proper onely to Ieſus Chriſt: whilk by the grace of God ſhall appeare clearely, in our diſputatiō following. For there is as direct oppoſition betwixt your heade & Ieſus Chriſt, betwixt your religion and his, as is betwixt light and darknes, Chriſt and Beliall, the doctrine of diuels & the doctrine of ſaluation. But the Lords iudgements are vnſearchable and his wayes paſt finding out: he hardens whome hee will and hes mercy on whome he will. I thought it ſurely the Lordes good prouidence, that he hes broght you out into the campe now, and that nowe by write ye haue ſet your foote into the battle, who hes beene ſik a ſore enemie to the goſpell of Ieſus Chriſt in this country, and hes reſiſted the preaching of it vehemently, that it may be ſeene that darkneſſe was but your ſtrength, and lyes the foundation of your religion. But I leaue you to the Lord. Now as for that ſcrowe of mine, as ye call it, if it was ſo as you ſet it downe heir, there hes beene ſome little eſcapes in *ſcribendo*, in the writting. In the laſte ſection (as I haue marked in yours heir and there, as may be ſeene in ſundry places) whilk I haue corrected in this my anſwer as 1258. for 1158. next 129. for 1290. & *Iames Gyles* a threatning Friar, for to *Iohn Geillis*: and the Kirk of Grecia whilk with the reſte of the Greeke and Eaſterne Kirks was moe nor the Kirks of Europe. And heereby are your marginall notes whilk was aboue theſe places anſwered. Nowe as for the firſt parte of your booke wherein ye anſwere to that whilk I write, I haue anſwered it heir, and as for your exhortation, and demands of me and my brethren, ſuppoſe it bee ſo fooliſh and friuolous (as euery one that hes but a ſparke

of iudgement may see) that it is worthie no answere at al, for a more bairnely, foolish, and friuolous writting, red I neuer, yet you shall haue it by gods grace: but I waite firste to see if you will answere ought to this my reply. I haue set downe your answere fullie, and hes answered to euery poynt & argument seuerally: the like now Maister *Gilbert* I desire of you that if euer you can be able to put to your hand to make an answere, that you set down mine word for word, & answere euerie head and poynt thereof seuerally, as I haue set them downe heir, and shew what you graunt, and what you denie in euerie head, and argument as I haue done in yours: otherwaies, I wil take it for no answere, but for a manifest demonstration that ye are conuicted in your conscience of the truth of our doctrine and of the falset of your owne religion. The two heades concerning the Masse and Antichrist, I haue put them in a seuerall treatise, whilk I haue annexed to this: and that both becauſe they are the corner stones and fundamentall poynts of your religion, and also becauſe vvhen I offered to disproue them in word, whilk you shifted of vnder this pretence onely, becauſe there vvas a brother of the ministerie vvith me, vvhome ye vvould not suffer to be present; to be a vvitneſſe and penner of our disputation only: but would haue him remoued from the hearing of it altogether: notvvithstanding that it vvas promised faithfullie, both by him and mee, and al the gentlemen that vvas present, offered as caution, that he should not speake a sillabe, neither secreitlie nor openly, during all the time of our disputation; but only be a witnes and penner of our conference vpon my part, ye hauing also both Maister *George Ker*, & another to haue written for your part, and nothing to be vvritten, but that whilk should be subscriued by both parties. You not daring face your own cauſe, vpon so equal conditions, you desired to set them dovvne in vvrite, the vvhilk I haue done heir. Novve the Lord open your eyes to see the truth for Christs sake. Amen. From *Kirkcudbright* the 6. of Auguſt. 1599.

M. Iohn Welsche preacher of Christs gospell at AIRE.

The principall points handled in this first part, are these

1. THat the Kirk of Rome is not the Catholick Kirk, in no reſpect, as they vaunt of themſelues, but a particular Kirk: and that impure, rotten, dead, & Antichriſtian.

2. That the Kirk of Chriſt both may erre, and hes erred in al ages, before the law vnder the law, in the time of Chriſt, after his aſcenſion, in all ages, aſwell ſeverallie, as iointly, in councels both Prouinciall, and generall: and that the Kirk of Rome, and their heades the Popes of Rome, hes moſt foullie erred.

3. That the fallet of the Religion of the Kirk of Rome may be ſufficientlie made manifeſt by comparing the doctrine of the Kirk of Rome, with the doctrine of Chriſt and his Apoſtles, ſet downe in the Scripture, ſuppoſe all the reſt of the circumſtances of changes and mutations, as the firſt perſon, time place, and ſo forth be not diſtinctly ſet down in hiſtories.

4. The authour, time, place, and ſo forth of the reſte of the circumſtances of the change of the doctrine of the Kirk of Rome, is ſet downe diſtinctlie firſt, as the Scripture foretolde it, and alſo ſome of the auncients and hiſtoriographers, in ſome particular heades, hes noted out theſe circumſtances.

5. That our Religion was neither firſt invented by Martine Luther, nor yet firſt preached by him, but was inſtituted by Chriſt in his Scripture, and was profeſſed by his Apoſtles, and the Primitiue Kirk, and the true Kirk of Chriſt in all ages. And that hee departed not from the true Kirk, but from the ſocietie of Babel, and the peſt of that Antichriſtian kingdome: & that he had the Lord Ieſus, his Apoſtles, and all the primitiue Kirk, and all theſe that profeſſed the true Religion, to be his predeceſſors.

6. Who ſhould be ſupreeme iudge in all controuerſies of religion: to wit, the Lord Ieſus in his word, and not the Pope and his councell, as they ſay: and the true cauſe wherfore they decline the Lord, both to be Iudge in his word, & witneſſe in his authentick ſcripture the Hebrew and Greeke fountaines, and will haue none to be iudges, but themſelues, their owne Popes, the fathers and forgers of their owne religion, becauſe they both knowe in their conſcience that the principall points of their doctrine is not written, or warranted in the Scriptures of God. And alſo ſome of themſelues through the forcible conviction of the trueth, hes bene compelled to grant, and to ſet it downe in write, that the principall pointes and foundaments of their Religion, hes not their authour, origen, nor beginning in the ſcripture, nor cannot be warranted and defended by the ſame: and therefore they knowe aſſuredlie, that if the Popes be not admitted to be iudge in their owne cauſe, their Religion will be gone.

7. That the whole certaintie of all their doctrine and religion, and of the doctrine of the Scriptures, by their owne confeſſion, depends vpon the teſtimonie of the preſent Kirk: that is, the preſent Popes, and his Cleargie: and that the certaintie both of our doctrine, that it is of God, and alſo of the diuinitie of the Scriptures, depends not vpon the teſtimonie of the Kirk of Rome, for that were a weake threed, nor of the teſtimonie of anie Kirk only or principallie, but vpon other moſt infallible grounds.

8. Sundry points of doctrine controuerted amongſt vs, whilk were caſten in as examples by M. Gilbert, to proue that his religion was warranted in the Scripture, and ours not warranted by the ſame As 1. the abſolute neceſſitie of Baptiſme. 2. Freewill, and the poſſibilitie to keepe the commandements of God abſolutelie and perfitely. 3. Tranſubſtantiation. 4. The authority of Prieſts to forgiue ſinnes. 5. The Sacraments of extreame vnction, impoſition of hands, and of marriage. 6. That the band of marriage is diſſoluble for the cauſe of adulterie. 7. Merites of workes. 8. Works of ſupererogation. 9 Chriſts locall deſcenſion to Hell. 10. Iuſtification by works. All whilks are moſt euidentlie convicted and confuted by the teſtimonies of the Scripture: and manie of them alſo by the teſtimonies of the auncient Fathers, and ſome of their owne teſtimonies of Popes, Cardinals, Doctors, and others.

9. That Fathers cannot be iudges of the controuerſies of Religion, nor yet the expoſition

of the Scriptures ſhould be tried by them: but onlie the Scripture to be exponed by Scripture: and their expoſitions in ſo far forth to be embraced, as they aggree with them. And that both becauſe they may erre, hes erred, and alſo their expoſitions diſſenrs one from another: and this is proued both by the teſtimonies of ſome of the Fathers and ſome of the moſte learned Papiſts

10. That the Apocrypha is not Canonicall Scripture, whilk is alſo prooued by the teſtimonies of ſome of their owne Popes, Cardinalles, and Doctors.

11. That the defection foretolde in the Scripture in the time of the Antichriſt, ſhould be a vniuerſall defection of all ſorts, except the elect.

12. That the Kirk of Chriſt in the time of the Antichriſts defection and tyrannie, ſhoulde be redacted to a ſmall handfull, and ſhould be latent, & lurke, for to eſcape his cruelty and tyrannie.

13. That the ſpace of 1260. daies wherein the Antichriſt ſhould raigne, and the nomber of the true Witneſſes of God that ſhould preach the truth all that time, the ſpace of their preaching, their cloathing, the place of the ignominious handling of their carcaſes, and their reviving and aſcending vp to heauen, as they are ſet downe in the Reuelation, is to be vnderſtood not literallie, as Maiſter Gilbert does, but figuratiuelie after the cuſtome of theſe prophecies in this Revelation.

14. That the Popes are not the head of the Kirk, nor acknowledged by the Kirks in al ages to be the head thereof: but his Monarchie is condemned by Chriſt Ieſus, and his Apoſtles in his word, by the Fathers of the Primitiue Kirk, by fiue ſundry Prouinciall councels, and by nine generall Councels, and by fiue Vniuerſities, and by the Kirks of Grecia, Aſia, Moſcouia, Æthiopia, Boeme, Piemont, and all the reformed Kirks throughout Europe, ſo that if it were but put to an aſſiſe of theſe, his Monarchie would be condemned.

15. That the Catholick Kirk is inviſible, and in what reſpects we affirme ſhe is inviſible, & that the particular viſible Kirks heir, may be obſcured, rare, and brought to ſik a few handfull, that they are not openlie knowne and ſeene to all: but onlie ſome of them amongeſt themſelues, and ſome of them to their perſecuters, as it was foretolde in the Scriptures of God in the time of the Antichriſt, and as it hes bene accompliſhed in the time of Poperyi

16. That our Religion was preached and profeſſed in all ages, by Chriſt, his Apoſtles, the primitiue Kirk, the auncient Fathers, and by ſundrie in the middes of Poperie, who were condemned and perſecuted, and put to death manie of them, for ſpeaking againſt their doctrine, and that manie hundreth yeares before Martine Luther, & ſome immediatlie before him.

17. That we haue renued no old condemned hereſies, but theſe that he aſcriues to vs, either are not hereſies in deid, but warranted by the Scripture, or elſe we doe condemne them as hereſies, and deteſts them more then they: wherof ſome of them doth alſo better aggree to themſelues.

18. That they are they in verie truth, who hes renewed the old hereſies, of old hereticks whilk are condemned in the word of God, and that to the number of 40. and moe.

A RE-

A replie againſt Maiſter Gilbert *Browne prieſt.*

M. Gilbert Browne.

Ane anſwere to ane certaine Libell or Writing, ſent by M. IOHN WELSCHE *to ane Catholicke, as ane anſwere to ane obiection of the Romane Kirk. &c.* Tytles

I receaued ane little skroll, whilk was ſent to you by M. *Iohn Welſche* Miniſter at *Kirkcudbrieht*, in the whilk, there is meikle promiſed, and little done. And becauſe it may appeare to ſome to be ſomething, I will (Godwilling) anſwere the ſame in particular.

M. Iohn Welſche Reply.

AS to your iudgement and cenſure of this my anſwere to your obiection, wherein ye think there is meikle promiſed and little done: I doe not regard it, for ſo long as your harte is bewitched with the pleaſures of Babell, your light is but darknes: ſo while the Lorde annoynt your eyes, with that eye-ſalue promiſed in the *Reuelation*. 3. and purge your harte by faith, ye cannot diſcerne of thinges different, and giue vpright iudgement. What I promiſed, I am now by the grace of God readie to performe. And whether it was ſome-thing or nothing, meikle or little, that I did, let work beare witnes, and let them that loues the trueth iudge.

M. Gilbert Browne.

First he titles his libell. *Ane anſwere to ane obiection of the Romane Kirk, whereby they go about to deface the veritie of that onely true Religion whilk we profeſſe.*

(a) Ye teach not the doctrine of Ieſus Chriſt, therefore ye are not true Catholicks.

God forbid that we (a) Catholicks, whom he calles the Romane Kirk, ſeing

ing that we are the onlie defenders (*b*) of the trueth, as our predeceſſors the paſtors of the true Kirk was before vs, ſuld go about to deface the trueth. But we go about to impugne all falſe doctrine repugnant to the trueth, as (*c*) the halie fathers of the primitiue Kirk did before vs, againſt the hereticks in their dayes, as *Irenæus, Cypriane, Ambroſe, Auguſtine, Hierome, Baſile, Gregorie, Chryſoſtome*, with the reſt of the true paſtors of the Kirk. And ſeing that the Miniſters (*d*) of this newe Evangell hes not onelie inuented ſum hereſies themſelues, but alſo hes renewed many auld condemned hereſies confuted by them before (as they (*e*) can not deny) as I ſall giue ſum examples afterward, as the hereſie of *Simon Magus*, of *Manichæus, Pelagius, Aerius, Iouinianus, Vigilantius*, with many vthers, what les can wee doe nor impugne the ſame, as our predeceſſors did before.

(*b*) The ouerthrowers of it & Impugners of it.
(*c*) Falſe for ye do not as they did.
(*d*) We preach that ſame Euangell that is written in the Scriptures.
(*e*) You ſpeake heere againſt your conſcience.

M. Iohn Welſche his Replye.

As to your anſwere: firſte ye denye it and deteſtes it as a blaſphemie: Nixt ye goe aboute to cleare your ſelues from the ſuſpition of it: Thirdly ye challenge vs and our doctrine with the crymes of noveltie and hereſie: And ſo ye conclude yee could doe no leſſe nor impugne it.

As to your denying of your defacing of the trueth of God, ſo doth *the hooriſh woman after ſhe hes eaten, ſhe wypes her mouth and ſayes, ſhe hes not ſinned*, whilk is true as well in ſpiritual as in bodilie fornication: So not-withſtanding your Kirk hes buried the trueth of God in the graues of darknes, and did ouercure it with their traditions and gloſſes thir many yeares bygane, yet you wype your mouthes, and ſayes you haue not ſinned. But look to it in time, for ignorance, and zeil without knawledge will not excuſe you in the day of the Lorde. That you deteſt it as a blaſphemie, ſo did the *hie prieſt rent his cloathes and ſaid Chriſt blaſphemed*, when he ſpake but the trueth. As for your golden ſtyles whilk you take to your ſelues of *Catholicks, defenders of the trueth, ſucceſſors to the paſtors of the true Kirk and impugners of all falſe doctrine*. Your doctrine indeede could not deceaue ſo many, if it were not couered with thir ſtyles; your poyſone and abhomination would not be drunken ſo vniuerſallie, if it were not in ſick a golden cuppe as this. So theſe are the byſſope wherewith ye would waſh you from this iniquity, and clenge you from this ſinne. But may not *falſe prophets come in ſheeps clothing*? And the *miniſters of Satã can they not tranſforme*

Pro. 30. 20

Matth. 26. 65.

Apoc. 17. 4.

Matth. 7. 15.

them-

themselues as though they were the Ministers of Christ? The Scriptures hes foretold it: & did not the *false Apostles in Ephesus, call themselues the Apostles of Christ, and yet they were found lyars?* And did not *the synagogue of Satan call her selfe the synagogue of the Iewes,* (that is, the Kirk of God) and yet they were not so, but the synagogue of the deuill? yea and did not Abrahams seede, and they that sate in Moses chaire, and was the successours of Aaron, condemned the Sauiour of the worlde? Therefore not by your styles, but by your fruites ye must be tryed. For if yt bee catholicks &c, ye will teach the doctrine of that good pastour, and chiefe sheepheard the Lord Iesus. So it is your doctrine and not your styles that must defend you.

2. Cor. 11. 13. 14. Apoc. 2. 4 & 8 Ioh. 8. 37. Mat. 23. 2.

Mat. 7. 16. Ioh. 10. 11

And becauſe (Christian Reader) by this style of *Catholicke*, whilk they ascriue only to their Kirk, they cause the simple to erre, and leades many blindlings to damnation, therefore I wil take this visard frō them. Ye are not the Catholick Kirk, as ye style your self, and thus I proue it. Pope *Pius* the fift, who write a Catechisme according to the decree of the councill of *Trent*, He there sayes *that the Kirk whilk is called the bodie of Christ, whereof he is the head, is called Catholick, because it is spread in the light of ane faith frō the east to the west, receauing men of al sortes, containing all the faithfull whilk haue beene from Adam, euen vntill this day, or shall be hereafter to the end of the world professing the true faith, &c.*

Catechism. conc. Trident. in expositione symbol.

The Kirk of Rome is not the Catholick Kirk

Now I reason thus. The Catholicke Kirk comprehends all the faithfull from *Adam* till now, and that shall be hereafter to the end of the world, or else Pope *Pius*, and the fathers of *Trent* erres. But the Romane Kirk comprehends not all the faithfull from *Adam* till now, and that shall be hereafter: Therefore the Romane Kirk is not the Catholicke Kirk. Choose you now whilk of these ye will denye. The proposition I trowe ye will not: for then ye should bring twa incōueniences, the ane vpon Pope *Pius* and the fathers of *Trent*, that they haue erred in defyning the Catholick Kirk, and so the Kirk & the Pope may erre. The vther is vppon your selfe, who saide that your Kirk hes not erred. And so ye lose your stile of a defender of the Catholick faith: for this is a chief poynt of their faith, that the Kirk cannot erre. I hope therefore that these are Labyrinths

rinths whilk yee will not wittinglie caſt your ſelfe vnto, and ſo you muſt hold faſt the propoſition. All the queſtion is then of the aſſumption. Whether the Romane Kirk comprehends all the faithfull from *Adam* till now, and whilk ſhall be to the end of the world, or not. Firſt I ſay, a particular Kirk comprehendes not all the faithfull from *Adam* &c. But the Romane Kirk is a particular Kirk, or elſe the fathers of the counſell of *Baſile*, and *Verratus* a papiſt erres, for they call the Romane Kirk a particular Kirk. *We grant* (ſay they) *that the Romane Kirk is a principall Kirk among vthers, but while you commend a parte forget not the haill.* And they ſay, *the vniuerſall Kirk cõpreheds the Romane Kirk.* Chuſe you then whether will you contradict the fathers of the counſell of *Baſile* and a Papiſt *Verratus*, and be ſo abſurd as to call the arme of the bodie the haill bodie, ane arme of the Oceane ſey the haill Oceane ſey, or to goe from your title that the Romane Kirk is not the Catholicke kirk. Secundlie, the Catholicke Kirk comprehendes them that were before Chriſt: But the Kirk of Rome comprehendes not them, for there was a Kirk, or euer there was a Kirk at Rome, and the Romane Kirk comprehends nane but them that acknowledges the Pope to bee the head of the Kirk. But thoſe that were before Chriſt neuer did that: Therefore the Romane Kirk is not the Catholicke Kirk. Thirdlie, the Catholicke Kirk is inviſible: for at the leaſt, neither are they that ar glorified, neither are they that are to bee borne, viſible. But ye wil not haue the Romane Kirk, but alwayes viſible, therefore the Romane Kirk is not the Catholicke Kirk. Fourthlie, if the Romane Kirk be the Catholicke Kirk, then either it ſhall follow, that the Pope is the heade of the Catholicke Kirk, or elſe that the Romane Kirk wants a viſible heade. Chooſe you whether of theſe ye will, for the ane ye muſt, if ye will haue the Romane Kirk to be the Catholicke Kirk. But to ſay that the Pope is the head of the Catholicke Kirk, I trowe ye dare not be ſo blaſphemous: for the glorified Saints, & *Peter* himſelfe are of the Catholicke Kirk, or elſe (as I ſaid before) Pope *Pius* and the fathers of *Trent* erres. And ſo then if ye will make him heade of the Catholicke Kirk, ye muſte make him heade

of

Baſilien concil. epiſt. ſynod 3. Verratus, diſputationum contra Lutheranos tom 6. de authoritate papæ et concil. et eccleſ. cap. 1.

of the gloryfied Saints and of *Peter* alſo. So then chooſe you whether will ye leaue the ſtyle of Catholicke, whilk ye claime as proper to your Kirk, or will ye haue the Pope the heade of the triumphant Kirk in heauen: or laſt of all, will yee haue your Romane Kirk to want a viſible heade: ane of theſe ye muſt chooſe. So to ende this poynte, this ſtyle of Catholicke it is like the numbering of the people by *Dauid*: for as it brought him in a wonderfull ſtraite, when he ſawe it behoued him to chooſe, either ſeauen yeares famine, or foure moneths flying before his enemies, or three daies peſtilēce. So this title of yours if you will bide by it, brings you in a wōderful ſtrait: for yee haue not the choiſe of ane of three euils, but theſe three things muſt ye either chooſe, or elſe let this ſtyle of Catholicke goe; ane of you fighting againſt ane vther, the Kirk inviſible, and the Pope not to bee the heade of the Kirk. Of the whilk, the leaſt of theſe is more able to overthrow your Kingdome, then they all were able to haue ouerthrowne the Kingdome of Dauid, for they are the maine pillers of your Kingdome, your vnitie, your viſibilitie, your Popes ſupremacie, all whilk you muſt either loſe, or elſe let your ſtyle of Catholicke goe from your Kirk. But howe will ye wreſtle your ſelfe out of this? For if ye will beleeue the fathers of *Trent*, and Pope *Pius*, in defyning the Catholick Kirk, ye cannot eſchew thir inconveniences. And if you wil not beleeue thē, that they ſpake trulie in that poynte, ye muſt accuſe them of error. And ſo the Kirk hes erred, the Pope hes erred, and your ſelfe hes erred that ſaid your Kirk hes the trueth in all thinges. And ſurelie as *Caiaphas* being hie prieſt that yeare, ſpake the truth when he ſaid that ane muſte die for the people, and not the the haill nation periſh, ſuppoſe in ane euill ſenſe. So hes the fathers of *Trent* and Pope *Pius* here ſpoken trulie, both acording to the Scriptures, for the Kirk is called the *aſſemblie of the firſt borne, whoſe names is written in heauen*. And that *new Ieruſalem whilk is from aboue, whilk is the mother of vs al*. And alſo according to the fathers, (*a*) who affirmeth that *the Kirk is the companie of the predeſtinate, and all the elect are within the compaſſe of it, and are citizens of it*. So as (*b*) Chriſt ſaid to the Iewes. *If I caſt out deuils*

2. Sam. 24.

Iohn. 11. 50.

Heb. 12. 23. Gal. 4. 26. (*a*) Clem. Alex. ſtrom. li. 7. & Bernard. cantic. 78. & Auguſt. de catechiſ. rud. cap. 20. & Gregorie & moral. in Iob. li. 28. c. 9. (*b*) Mat. 12. 28.

by the prince of deuils, by whome then caſtes your children them out? So if we ſpeake now by ane erroneous ſpirit, that ſayes the Catholicke Kirk comprehendes all the elect, that was, is, and ſhall bee, and the Kirk of Rome can not bee the Catholicke Kirk. By what Spirit hes your councill and Pope and thir fathers ſpoken the ſame? So not your children but your fathers ſhall be your iudges.

Ye did mark ſome contradiction as ye thought betweene me and ſome vthers, vnto the whilk I will anſwere in the owne time. Let me therefore marke this ane now, and marke it (Reader). Ye haue heard now howe that all theſe with ane voice hes ſaide, that the Catholicke Kirk comprehends all the elect, that was, is, and ſhall bee: Is it any hereſie then to holde this poynte? I think you will not, nor dare not ſay it. What will you ſay then to your generall councill of Conſtance (*a*) who condemned *Iohn Hus* for the ſame Doctrine, the firſt, and ſixt article, for ſaying that there is *ane vniuerſall Kirk, whilk is the company of the predeſtinate, and as it is taken in this ſenſe, it is ane article of our faith*. For theſe amongſt the reſt, was this pure innocent condemned and burnt as ane heretieke, and his doctrine as hereſy: whilk of thir wil ye ſay now hes erred? whether the generall councill of Conſtance? or the fathers of *Trent*, Pope *Pius*, *Gregorie*, *Auſtine*, *Clement*, and *Bernard*? For ſurelie if the latter erred not, then not onelie did the councill of Conſtance erre, but alſo hes broght vpō them ſelues innocēt blood, in condemning the innocent & ȳ trueth in him. And if the council of Conſtance erred not, in condemning thir articles of *Iohn Hus*, then haue they condemned the doctrine of the fathers of *Trent*, Pope *Pius*, *Gregorie*, *Auſtine*, *&c.* and their perſones, in the perſon of *Iohn Hus*. Chooſe whilk of them ye will. I ſpeak the trueth to thee in Chriſt (Reader) be not deceaued. But open thy eyes and beholde the veritie it ſelfe condemned by a generall councill, & the profeſſor of it burnt for ane heretick: But his (*b*) blood & *the blood of the reſt of the martyres of God is found in this whoore of Babell, and therefore ane day ſhe ſhall be recompenſed for all her iniquitie.* Goe out of her therefore and ſaue thy ſoule, that thou bee not tormented in the

Sess. 15, art. 1, 6.

Reuel. 17, 6 & 18, 24

Reuel. 18, 45

lake

lake that burnes with fire and brimstone, with her for euermore. Vtherwise I call heauen and earth to witnesse againste thee, that thou sall die in her sin, and the (d) *smoke of thy torment shall ascend for euermore.* What now will you say to these things, that your Kirk is not the Catholicke Kirk, but a parte of it onlie. And is onlie Catholick, because of the Catholicke doctrine that she professes? But if this be true, wherefore then did your generall councill condemne it in *Iohn Hus*, and burne him for that doctrine, whilk both your self muste confesse to bee true, and is aggreable to Scripture, fathers, and your owne Popes. Next I say, suppose when ye are brought to this strait, ye muste say so: yet for al this, not onlie call ye your Kirk Catholicke, because of the soundnes of doctrine whilk yee suppose she professes, but (e) also & speciallie to make the simple beleeue, that there is no saluation out of her. Therefore ye call it the onlie true Kirk, & ỹ Catholicke Kirk: for out of the particular Kirk there is Saluation, but out of the Catholicke Kirk there is no saluation. Thirdlie I saye, as the epistles of *Peter*, *Iohn*, *Iames*, and *Iudas* are intituled *Catholick*, not because of the soundnesse of their doctrine, whilk is common to the epistles of *Paul* also, and al the rest of the Scripture, whilk in that respect may also be called Catholicke, but because they are written generallie to all: So the Kirk is called Catholick properly, not because of the soundnes of doctrine, for that is common to all the particular Kirks, that hes the puritie of Religion, but because it comprehends all the particular Kirks and all the elect. And also to put a difference betweene the Kirk of the Iewes, whilk did comprehend but ane certaine people, & the Christian Kirk since the comming of Christ, whilk is not bound to any certaine place or nation, or people, but indifferently receaues al, both Iew and gentile that beleeues. & therfore is it called Catholick: & therfore in our beleef we say not, I beleeue the Catholick doctrine, but the Catholick Kirk. So by this she is properlie distinguished from particular kirks, as the Mother from ỹ daughters, & the hail body from ỹ particular members. So the if you would speak properlie of your Kirk, & not make your styles snares, to catch ỹ soules of the

Reuel. 14. 11

(e) As appeareth by the epist. of Cardinal Cusanus writing to the Bohemians. Cochlæus histor. Husitar. lib. 11

the ſimple, call her but a particular Kirk, and a member of the Catholicke Kirk, but yet dead and rotten, as ſhall bee ſhewen afterward by the grace of God. Vtherwiſe, if you will but call her the Catholicke Kirk, you firſt rob the mother, for ſhe is properlie Catholicke, and alſo iniures the reſte of the daughters: For in reſpect of the ſoundnes of faith, they maye alſo challenge the ſame to them. And thirdly, ye deceaue the ſoules of the ſimple thereby, by making them beleeue there is not ane vther Kirk but yours. And laſt of all, you are ſacrilegious in decking ane adultereſſe with the ſtyles of the ſpouſe of Chriſt.

As to the thirde poynte, wherein ye calumniate the trueth of God whilk we profeſſe, in calling it ane new Euangell, and olde renewed, and new invented hereſies of our owne. Theſe are indeede heauie words wherewith ye (a) blaſpheame the word of the Lord, and ſpeakes euill of it to the people of this coũtrie. And therfore as the Apoſt. ſaith of them that blaſphemed his doctrine. *Your damnation is iuſte*. For a woe by Gods owne mouth is pronounced againſt them that *calles good euill, and euill good, trueth falſet, and falſet trueth, and darkneſſe light, and light darkneſſe*: But as the Archangell when hee ſtraue with Satan about the bodie of Moſes, did not blame him with curſed ſpeaking, but ſaid, *The Lord rebuke thee*, ſo we wil not blame you with curſed ſpeaking, but the Lord rebuke you. For yee ſpeake heere the viſion of your owne harte, and not from the mouth of the Lord: And ye are not the firſt that hes blaſphemed the trueth of God, for ſo did the Iewes before you, call the doctrine of the Euangel *a ſect, a hereſie*, and the gentiles called it *ſtrange gods and a new doctrine*, and the preachers thereof, *a ſetter forth of ſtrange gods, and of new doctrine, and a babler*. The Iewes ſaid that Chriſt had a deuill, and yet as our Lorde teſtifies, It was they that was the children of the deuill. Ye ſay that we preach ane new Euangel, & olde & new hereſies; but this is the ſinne and the doctrine of your Kirk: For to let that paſſe of that *newe and euerlaſting goſpell*, whilk your fryars invented & deuiſed, wherein was contained ſic blaſphemies as the heauen and earth abhorres to heare them: *That God the father*

(a) AA. 18.6.& 19.9.

Rom.3.8

Iſay.5.20 Luke.1.5.

AA.28.AA.24. AA.17.

Ioh.8.44.

Guliel. de ſanctoamore, in his book de pericul. nouiſſ. tempo. a learned man anno.1192, ex Reloo.5.

father reigned vnder the law: God the Sonne vnder grace. And the holie ghoſt was then that yeare to beginne his kingdome and to continue to the end of the worlde. And that Ieſus Chriſt was not God, his Sacrament nothing, and his Euangell not a true Euangell. (O horrible blaſphemie) The whilk if God had not raiſed vp ſome men in thoſe dayes to haue reſiſted it, as the *Waldenſes* and vthers whilk ye call heretickes and infamous men, the goſpell of Chriſt had beene looſed, and in ſteede of it, we woulde haue gotten ane new Euangel: The dreggs whereof yet remaines in your Kirk. But I will let this paſſe, becauſe the wiſe men of *Babell* (I meane your clergie of Rome) ſawe that that was too plaine ane iniquitie, therefore they cauſed it quietlie to be remoued and buried, and yet they not condemned as heretickes that preached it. But by the contrarie, the *Waldenſes* and vthers that withſtoode it', was condemned as heretickes and their bookes burned. To let this paſſe (I ſay) whilk teſtifieth what the world might haue looked for at your hands, if the Lorde had not prouided better for his poore Kirk. Your haill doctrine is Antichriſtian as ſhall bee proven heereafter, your Kirk *Babell*, (*a*) your Kingdome *that ſecond beaſt* (*b*) *that hes two hornes like the Lambe & yet ſpeakes like the dragon*, and your head *the man of ſinne* (*c*), *and Sonne of perdition*. And ye are they that hes renewed old condemned hereſies, and hes inuented new of your owne, as ſhall be proued afterward, by gods grace.

(*a*) Reu 17
(*b*) Reuel. 13. 11.
(*c*) 2. Theſſ. 2.

M. Iohn Welſche.

Say they, our religion is ſo ancient that it hes continued euer by a lineall ſucceſsion of Paſtoures and Biſhopes, from the dayes of Chriſt & his Apoſt. till nowe, neuer interrupted, neuer ſpoken againſt, but of late ſince *Martine Luthers* daies: But yours, ſay they, is newlie forged, and inuented, neuer harde tell of but ſince *Luther* and *Caluines* dayes. Therefore yours can not be the true Religion, and ours muſt be the onlie true Religion.

M. Gilbert Browne.

This obiection conſiſtes partlie of ane trueth, and partly of an vntrueth. It appeares be this that either M. Iohn knowes not our preeues, or if he dois he

alteres the same that he may the better oppugne his owne inuention.

Our obiection, or rather ane of our prooues, whereby we prooue that we Catholickes is the onlie true Kirk of Christ, and hes the onelie truth in all things, is this.

We haue aboundantly set downe to vs by the Prophets and Apostles in the holy write, that the kingdome and Kirk of Christ shall neuer faill in this earth and that the gates of hell shall not prevaile against it. But shall bee permanent for euer, and shall haue alwayes the presence and assistance of the father, sonne, and holy ghost, who shall teach it all trueth, and remaine with it for euer, as may be perceaued be thir places noted here, whilks were ouer longsome to be set downe at length. To the whilks I adioyne some of the ancient fathers exponing the same.

Out of the olde testament.

Psal. 60. 5. read. August. vpon this. Psal 88. v. 1. 2. 3. 4. 5, 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. read August. on thir places, Psal 104. ver. 8. read Aug. Ps. 110. 9. Esa. 9. 7. read. S. Hierom. on Esa. 31. 7. 8. read S. Hier. on Esa. 54. 8. 9. read Hier on Esa. 55. 3. 13. Esa. 59. 21. read Hier. on Ier. 31. 35. 36 read Hier. on Ezec. 37. 25. 26. Dan. 2, 44, Dan, 7. 14. 27. Miche. 4. 7.

Out of the new Testament.

Luc. 1. 33. reade S. August. vpon the 109. Psalme. Math 10. 18. reade heire Sainte Hierome vpon this place Luke. 22. 32. Iohn. 14. 16. 17. Iohn. 17. 18. 19. 20. Math, 28. 20. 1 Tim 3. 15. Act 5. 39.

Some of the ancient fathers.

Hilari. de Trinitat. lib. 7. August. de vtili. credent. ca, 87. Ambros, lib. 9. cap. 20. Chrysost. in sermo. de pente. Clem. Alex. lib. 6. strom. in the end.

If ye take failing for an vtter ouerthrow of the Kirk of the elect, it is truth: but if you take it for erring, and applyes it to the visible particular Kirks then it is false.

And because the Scriptures and the ancient fathers of the primitiue Kirk concurres and agrees in ane vnitie. I would wish M. Iohn to consider the same, that the Kirk of Christ be all mens iudgments shall neuer faill, nor be interrupted nor broken.

M. Iohn Welsche his Replye.

I will followe your foot-steppes and firste answere to that parte whilk ye say is true, and then vnto that whilk ye say is false: And as to the firste, the grounde whilk ye laide downe wherevpon ye goe aboute to builde the trueth of your religion, is the Kirk of Christ shall neuer faill nor bee interrupted &c. It is recorded in histories of one *Thrasilaus* a frantick man among the Greekes. Whensoeuer hee sawe any ships arriue at the hauen of *Athens*, he thought them all his owne, and tooke ane inuentarie of their wares, and met them with great ioye. Euen so it is with you, where soeuer you see the

Athenæus dipnoso phist lib. 12.

name

name of the Kirk in the holy Scripture, and the promises of God made vnto the same, ye take all to be yours, and books the treasures of it: And boastes thereof as though they were your owne. Crying, the gates of hell shall neuer preuaile against it. It shall neuer faile. It hes alwayes the holye Ghoste to leade it in all trueth. To remoue you therefore out of the hauen and to giue euery marchant his owne ware, and his owne ship, and to set the Kirk it selfe in possession of the Kirk we must distinguish the name of the Kirk. The Kirk therefore is taken some-times for the companie of the elect and chosen, whereof a parte is in heauen triumphing with Christ their Lorde; a parte heere in the earth fighting her battels, lying in her campe & awaiting for the victorie. And these are termed the invisible Kirk, because gods election cannot bee discerned by the iudgement of mans sensis or eyes, and we can not knaw wha are his chosen. And vnto this Kirk, that is, to the chosen appertaines all the promisses set downe in the scripture, and in them onlie are they fulfilled: And sometimes it is taken for the company of them wha professes the true religion, wherein both the chaffe and the wheat; the popple and the good seede; the dregs and the wyne, the good and the euill are mixed together, the whilk suppose they be in the Kirk, yet they are not of the Kirk, no more nor the superfluous humors of the bodie are true and liuelie members thereof. So then if ye meane by the Kirk, *The Kirk of the elect*, and if ye meane by this, *That it shall neuer faile nor bee interrupted*, &c. onlie this, That it shall neuer be vtterlie abolished, but shall haue alwaies the presence of the halie Ghaist to lead her in all truth, yea and in all halinesse also, in safarre, as shal serue for her saluation: We grant that with you, as *Bellarmine* confesseth of vs. And therefore he saieth, *That many of their nomber spend but tyme, while as they goe about to proue that the Kirk beir beneath absolutelie cannot perishe, or make absolute defection: for* Caluine (sayeth hee) *and the rest of the heretiques graunt that, but they speak and meane* (saieth he) *of the invisible Kirk*. So if ye meane no farther but this, then *Bellarmine* telleth you that all the testimonies of scripture and fathers, that yee haue heaped vp

Mat. 3. 12. & 13. 24. 25

Lib. 3. de Eccles. milit. cap. 13

heere to proue the same, is but to spend the time, and so are fetched as needlesse witnesses in a matter that is not doubtsome or called in question. And if yee had vnderstoode his language, ye needed not to haue combered your selfe in fetching of this mortar and stane, to builde vp your Babel: for this was not requyred at your hands. But becauſe it is *Babel* whilk ye are bigging, a towre of confusion, therefore the lord hath sent sic a confusion of language amongst you that fewe of you vnderstands what another sayes, when some cryes for mortar, others brings stone. *Bellarmine*, the great maister-builder, cryes for proofes to prooue that the *visible Kirk heir beneth can not erre, neither in the matters whilk are neidfull to saluation, neither in the matters whilk are not neidfull, whilk she propones to be beleeued, or to be done, whether they be doctrine contayned in the Scripture or extra scripturam, that is, not contained in the scripture*. He cryes to prooue that, and ye cumber your self in bringing in a nomber of scriptures to proue that the Kirk shal alwaies remaine till the ende of the world, whereas in the examination of your proofes it will be found, that they wil go no further with you. But if ye meane of the visible Kirk, that it shall neuer faile, &c. that is, it shall neuer faile in doctrine, nor be interrupted in the same, not onelie in matters neidfull to saluation, but in all truth, as ye affirme of your Kirk, and as *Bellarmine* sayes, as hath bene saide before, If ye go this farre, as ye doe indeede, and as *Bellarmine* does, and your self must doe, if ye be aright defender of your Catholicke faith heere, or else there is no grounde whereupon ye can builde the puritie and trueth of your Kirk and religion. Then I say, that your ground is als false and erroneous, as the stuffe that yee builde vpponit, for both they haue failed, and hes beene interrupted, as shalbee prooued afterwarde. And marke this, Christian reader, as the Philistims Kirk wherein they praised their God, & mocked Samson the Lords seruand, had two cheef pillers whereon the haill houſe leaned and was borne vp, so hes the Kirk of Rome two cheefe pillers, whereon the haill wecht of their Kirk & religiō hings: ȳ one whereof is this, that the Kirk can not erre: the other that the Pope is the head of the kirk. Take

Genes. 11. 7. with Apoc. 14. 8. & 17 5. & 18. 2.

Iudg. 16

these

theſe two from them, their houſe muſt fall, and their religion can ſtand no longer. For when they are brought to this ſtrait that they ſee they cannot defend their religion, neither by the teſtimonies of the Scripture, nor yet by the examples of the Kirk of God, when ſhe was in her greater puritie and ſinceritie, they are compelled to lay this as a grounde to holde all their errors on, that the Kirk of Chriſt cannot erre: So take this ground from them, their Kirk and religion cannot ſtand.

Now, as to the teſtimonies whilk ye quote out of the olde Teſtament, and out of the firſt of Luke, verſ. 33. in the new teſtament, they onelie prooue that the Kirk and kingdome of Chriſt ſhall indure for euermore, and that his couenant made with her, is euerlaſting. The whilk cannot exeeme the militāt Kirk from erring in points of doctrine, for both the chaffe & euil ſeed in the Kirk, that is, theſe that are called, but not choſen, may erre, and that to death and damnation, and yet his Kirk and kingdome, and his couenaunt, remaineth ſure, ſtable, and inviolate: for the Lord onelie offers his couenant vnto them, and they through incredulitie reiect it, and ſo he is not bund to ſanctifie or ſaue them, meikle-leſſe to keip them from error. And as for theſe who are called & choſen, all theſe promiſes are made and performed in euerie one of them, and the couenaunt of God is ſo ſure in euerie one of them, that our Sauiour ſayes, *None of them can periſh*. And yet for all this, euerie one of them may erre in doctrine, ſuppoſe not to death and damnation, whilk ye will not deny. And gif ye would, infinite examples not onlie of the Saints of God, of the laickes (as ye call them) but alſo of the Prieſts, Prophets, Apoſtles; yea, and of Popes alſo, and of your owne Doctours and Biſhops, as a cloude of witneſſes, would ſtand vp and avowe the ſame in your face. Nowe I gather, ſeeing that the militant Kirk heir on earth hath but two ſorts of perſons in her, theſe that are called and choſen, and theſe that are onelie called but not choſen, & both may erre in points of doctrine, the one finallie to death and damnation: the other may erre, ſuppoſe not finally to death and damnation, & yet the couenaunt of God remaine ſure, euerlaſting, and inuiolate with

Ioh. 10. 28

his Kirk. Therefore, I say, the promises of the stabilitie of Christs kingdome, and the perpetuitie of his couenant made with her, cannot exeeme the militant Kirk from erring in points of doctrine: sa ye haue loſt your vantguarde. Let vs cum to the reſt, and ſee if they will fauour your cauſe any better nor the former hes done.

The next place ye quote is the 16. of Matthew, ver. 18. *Thou art Peter, and vpon this rocke I will builde my Kirk, and the yets of hell ſhall not preuaile againſt it.* And becauſe ye truſt that there is not a teſtimonie of ſcripture whilk ſhall feight mair for you nor this: let vs therefore try it to the vtterꝛnoſte, and ſee how far it can be ſtreatched out. What argument will ye frame out of this place? for, if you gather no more but this, Chriſt hath promiſed that the gates of hell ſhall neuer preuaile againſt the Kirk that is builded on the rocke, that is, on Chriſt: Therfore the Kirk that is builded on him, ſhall neuer be alluterlie exſtinguiſhed and aboliſhed by Satan. Then *Bellarmine* telles you that ye ſpend but time in prooving of this, for we graunt it, That the Kirk of the choſen ſhall neuer periſhe. But if you go farther, and ſay: That the Kirk of Chriſt ſhall neuer erre, becauſe Chriſt hath promiſed that the yettes of hell ſhall not preuaile againſt it: then, I ſay, either that expoſition is falſe, or els ỹ gates of hel ſhuld haue preuailed long ſince againſt your kirk: for whē it preuailed againſt ỹ rock wheron the kirk was builded, it preuailed againſt the Kirk. For, raze & ouerturne the foundation of a houſe, the houſe cannot ſtand, ſeeing the ſtanding of the houſe conſiſts on the firmneſſe and ſureneſſe of the foundation thereof. Nowe the rocke whereon ye ſay the Kirk is builded vnto whome this promiſe is made, is *Peter and his ſucceſſors the Popes of Rome*, for ſo ye all with one conſent expones the ſame. Seeing then that they are the foundation of the Kirk, as ye ſay, and the yets of hel hes preuailed againſt them, as I ſhall proue by the grace of God: it muſt followe, if your expoſition be true, that the gates of hell hes preuailed, not once onlie, but at manie times againſt the Kirk. For, firſt *Peter* himſelf erred in a matter of doctrine, when hee thought with the reſt of the Apoſtles after the reſurrection of Chriſt, the

The miſs annotation vpon this place,

the kingdome of Christ not to be heauenlie but earthlie, not spirituall, but like the kingdomes of this world, proper to Israel, not common to all by vertue of the promise: and also he is commanded to preach the Gospell to the Gentiles, *doubting nothing*. Whilk testifies, that he doubted before whether the Gospell shuld be preached to them or not, & therefore erred in a matter of faith, & that after he had receaued ỳ promise of ỳ haly Gaist. And also he erred in the abrogation of the Ceremoniall Lawe: for he beleeued that some meates were vncleane after the death and resurrection of Christ, and therefore he refused to eate thereof. And this was a matter of faith also. And last of all, the halie Ghaist testifies, that *he went not a right foote to the truth of the Gospell*, and therefore was rebuked by the Apostle Paule to his face. And as for them whome ye call his successors the Popes of Rome, not onlie may they be heretickes, but also some of them haue bene heretickes. And therefore if your argument be good, the gates of hell both may, and haue preuailed against them. That they may be heretickes, I wil fetche no other witnesses, but your owne councils, Canons, Cardinals, and your owne Popes: for they shall be your iudges in this matter. (a) *Bellarmine* sayes, that *the Pope being a manifest hereticke, ceaseth to be Pope, and to be head of the Kirk*. (b) *Caietan* a Cardinall saith, *That the Pope beeing a manifest hereticke, should be deposed by the Kirk*. (c) *Iohannes de Turre cremata* a Cardinall saieth, *That when the Pope falles in heresie, he is deposed of God*. (d) *Alphonsus de Castro*, saith that *the Pope as he is a Pope may be an hereticke, and teach heresie, whilk also hath sometimes* (saith he) *faln out in them*. (e) *Innocentius* the 3. and *Hadrian* the 2. Popes, as also the 6. and 8. Synode, and their owne Canon (f) lawe, doe testifie, that they may be heretickes. And also Pope *Hadrian* 6. *Bellarm. lib. 4. de Romano Pontif. cap. 2.*

Act. 1. 6.

Act. 10. 20

Act. 10. 14

Galat. 2. 11

And some of them haue bene heretickes also. (g) *Zepherinus* a Montanist. (h) *Marcellinus*, ane that sacrificed to deuils the idoles of the Gentiles. (i) *Liberius* ane Arrian, that denyed the godhead of the son. (k) *Anastasius* a fauorer of the Nestorian heresie. (l) *Vigilius* ane Eutychian, whose heresie was, that after the incarnation of Christ, there was but one nature in Christ,

a) Lib. 2. de Rom Pontif. cap. 30
b) De authoritate Papæ, & Concilii cap. 20. & 21
c) Lib. 4. part. 2. cap. 20
d) Lib. 1. cap. 2
e) Serm. 2. de consecr. Pontificis.
f) Dist. 40. cap. Si Papa
g) Tertul. ad prax.
h) Damasus & Consil. Sinuessanum.
i) Athanas. in epist. ad solit. vitæ, Hieron. in catal. script. fascic. temp. ætate sexta. Hermannus contractus. Mariamus Scotus compilatio chronologica Supplementum chronic. Platina
k) Platina in vita Anastas. & supplement chronic. & distinct. 19. caput Anastasius fascic. tempor.
l) Liberatus in Breviario, cap. 22

in Christ, made of his diuinitie and humanitie; whilk ouerthrowes the foundation of our saluation. *Honorius* a Monothelite, and therefore damned and accursed in the 6. counsell of Constantinople. *Act.* 13. (*m*) *Iohn* the 22. held that the soules of the blessed being separate from their bodie, did not see the Lord before the resurrection. (*n*) *Iohn* the 23. denyed eternal life, whereof he was accused, and deposed in the councill of Constance. (*o*) *Eugenius* the 4. deposed in the counsell of Basile for heresie. I omit the rest. Seing then these whome ye call the rock and foundation of your kirk haue erred, & that in matters of doctrine & religion, and in the principal points thereof, and that by the testimonies both of the scripture, & of your owne councils, doctors, Cardinals, and Popes. Therfore, if your argument hald forth, then, I say, the gates of hell hath preuailed against your kirk, becaus they haue preuailed against the rocks & foundations thereof, for they haue erred as hath bene prooued, the whilk, I trowe, ye will not graunt. And therefore, the fartheſt that ye can gather heir, is but this: That the gates of hell, that is, the power of condemnation shall not *katischyousin*, that is, totallie and finallie ouercome: so that suppose they may *ischyousin*, that is, be strong, & make them to fail in manie things, yet they cannot preuaile totally and finallie against the kirk of God, that is, the elect and chosen, who are builded, not on the Pope, but on the immoueable rock the Lord Iesus. I say further, this promise is made and performed in euerie one of the elect: For, the yettes of hell shall not preuaile, that is, get the finall and full victorie ouer anie of them. And therefore our Sauiour sayes, *None of my sheep shall perishe*, and yet ye will not deny, but euerie one of the elect may erre. Therefore this promise doth not priuiledge the kirk of God from erring, but the chaffe and euill seede, that is, these that are called and not chosen, may erre, and erre finallie, becaus this promise is not made vnto them, for they are not builded vpon this Rock: but vpon the sand: for none is builded vpon this Rock, but these who *are blessed, and heareth the worde, and doeth it*, as our Sauiour testifies. And the good seede whilk are these that are called and chosen, may erre, sup-

(*m*) Occam. in opere 93. dierum. Adrian de confirmatione circa finem. Gerson in sermone de pascha.

(*n*) Sessione 11. Concilii Constan.

(*o*) Sessione 34.

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The next place whilk ye quote, is that prayer of Chriſt for *Peter*, Luc. 22. 32. *But I haue prayed for thee that thy faith faile not.* It is true he prayed: It is true alſo that *Peters* faith fayled not: but yet it ſwouned, as it were, when he denyed his Lord and that by mainſwering and curſing of himſelf: and yet he erred, both in the qualitie of Chriſts kingdome, in the calling of the Gentiles, and in the abrogation of the Ceremonial law: as alſo, he went not rightlie to the truth of the Goſpell, as hes bene proued. So this prayer was not that he ſhould be kept abſolutelie from all erring, for then it ſhall follow, that Chriſt obteined not that whilk he prayed for: ſeing he erred (whilk is impious to think) but that his faith ſhould not decay finallie and totallie. Secondlie, the Lord Ieſus prayed alſo for all the beleeuers, Ioh. 17. 18. 19. 20. whilk place ye alſo quote, and yet there is not one of the beleeuers but they may erre, as your ſelues cannot deny, & we haue proued by examples of your owne Popes: for if any were exeemed from erring, in your iudgement it ſhould be theſe that are the foundation of your kirk, whilk ye call your Popes, but they may erre, and haue erred, as hes bene proued. Thirdlie, I ſay, it wil not followe, Chriſt prayed for *Peters* faith that it ſhould not faile: Therefore he prayed for the Popes, whome ye will haue to be ſucceſſors to *Peter*, that their faith ſhould not faile (for that is the thing ye would be at) for their faith hes failed. For if by faith ye vnderſtand the doctrine of the faith of Chriſt, as it is taken ſometimes in the Scripture, then I ſay your owne Doctors, canons, councils, cardinals, and Popes themſelues as they haue bene cited before, teſtifies that not onlie they may erre, but alſo that ſome of them haue erred, and haue beene hereticks. And if by that faith whilk our Lord prayed for, ye vnderſtand that lyuelie faith, that embraces the promiſes of Gods mercie in Chriſt, whilk works by loue, & ſhawes forth the ſelf by good works: as by keeping of Chriſts commandements, and by louing ane another: Then I ſay, your own writers, friends, fauourers, & cardinals teſtifies of them, that *they haue gone from Peters ſteps, that they gote the Popedome by bryberie &*

Matth. 26.

A&. 1. & 10 Gal. 2

1. Timoth 4

Rom. 3. 25 Galat. 5. 6. 1. Iohn 2. 4

Platin, Genebrard, Crantz in

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(*n*) Sessione 11. Concilii Constan.

(*o*) Sessione 34.

Mat. 16. 18

Ioan. 10. 28

Mat. 7.

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The next place whilk ye quote, is that prayer of Chriſt for *Peter*, Luc. 22. 32. *But I haue prayed for thee that thy faith faile not.* It is true he prayed: It is true alſo that *Peters* faith fayled not: but yet it ſwouned, as it were, when he denyed his Lord and that by mainſwering and curſing of himſelf: and yet he erred, both in the qualitie of Chriſts kingdome, in the calling of the Gentiles, and in the abrogation of the Ceremonial law: as alſo, he went not rightlie to the truth of the Goſpell, as hes bene proued. So this prayer was not that he ſhould be kept abſolutelie from all erring, for then it ſhall follow, that Chriſt obteined not that whilk he prayed for: ſeing he erred (whilk is impious to think) but that his faith ſhould not decay finallie and totallie. Secondlie, the Lord Ieſus prayed alſo for all the beleeuers, Ioh. 17. 18. 19. 20. whilk place ye alſo quote, and yet there is not one of the beleeuers but they may erre, as your ſelues cannot deny, & we haue proued by examples of your owne Popes: for if any were exeemed from erring, in your iudgement it ſhould be theſe that are the foundation of your kirk, whilk ye call your Popes, but they may erre, and haue erred, as hes bene proued. Thirdlie, I ſay, it wil not followe, Chriſt prayed for *Peters* faith that it ſhould not faile: Therefore he prayed for the Popes, whome ye will haue to be ſucceſſors to *Peter*, that their faith ſhould not faile (for that is the thing ye would be at) for their faith hes failed. For if by faith ye vnderſtand the doctrine of the faith of Chriſt, as it is taken ſometimes in the Scripture, then I ſay your owne Doctors, canons, councils, cardinals, and Popes themſelues as they haue bene cited before, teſtifies that not onlie they may erre, but alſo that ſome of them haue erred, and haue beene hereticks. And if by that faith whilk our Lord prayed for, ye vnderſtand that lyuelie faith, that embraces the promiſes of Gods mercie in Chriſt, whilk works by loue, & ſhawes forth the ſelf by good works: as by keeping of Chriſts commandements, and by louing ane another: Then I ſay, your own writers, friends, fauourers, & cardinals teſtifies of them, that *they haue gone from Peters ſteps, that they gote the Popedome by bryberie &*

Matth. 16.

Act. 1. & 10 Gal. 2

1. Timoth 4

Rom. 3. 25 Galat. 5. 6. 1. Iohn 2. 4

Platin, Genebrard, Crantz in

barganing with the Diuell, That they were monstrous & prodigious men yea, rather beasts and monsters. So that of all men that euer professed the faith of Iesus, they haue failed moste foullie in that lyuelie faith, as I haue prooued in another place concerning the Antichrist.

As to that place whilk ye quote in the 14. of Iohn, ver. 16. and 17. Where the *Spirite of Christ is promised to the Apostles, to dwell with them, and to remaine with them for euer*: and in the 16. chap. ver. 13. that *he shall lead them in all trueth.* I answere. First, that was the Apostles prerogatiue, the maister-builders of the kirk of Christ, that in writing and teaching the doctrine of saluacion, they should bee led in all trueth, and in none euer since promised nor performed in that high measure. Secondlie, this promise *of the spirit of trueth to dwell and remaine in them for euer, and to lead them in all truth,* is made and performed in al the beleeuers, in so farre as may sanctifie them and saue them: & yet ye wil not denie, but that euerie one of the beleeuers may erre. Therefore this promise will not reach so farre as to keip the kirk from impossibilitie of erring.

As to that place in the 17. of Iohn, I answered to it before.

As to the 28. of Matthew, *I will bee with you to the ende of the worlde,* I answere the same thing to it, whilk I answered to the former: that this promise is made, not to any visible and ordinar succession, (for that is to tye the promises of God to persons & places) but to the Pastors of the kirk whome he sends forth, and to all the faithfull: and is performed in them in so farre forth as may saue them, and inable them for his worke. But yet this will not exeeme them from all possibilitie of erring.

As to that in the 1. Tim. 3. ver. 15. the kirk is called the *piller and ground of truth,* therefore ye gather, It cannot erre. First, I wil aske you to whome the Apost. speakes so, & vpon what occasion he speakes it? Ye must say, To *Timothie*, that he *might know how to behaue himself in the house of God, whilk is the Kirk:* for so the Apost. wrytes. Then I aske, Is not that kirk wherein *Timothy* should haue behaued himself, called *the ground & piller of truth?* So the Scripture calles it, and ye cannot deny it. Nowe this

1. Tim. 3. 14

kirk

kirk was the kirk of *Ephesus*, then the *kirk of Ephesus* is called the *ground and piller of truth*. But first, the kirk of *Ephesus fell from her first loue, and the Candle-sticke is threatned to be remoued from her, vnlesse she repent*: She did not repent, but in time became worse and worse, and so heaped fault vpon fault, till Christ hath now remooued his candle-sticke from her, and delyuered her ouer to darknes and death, by taking his owne elect to himself, and giuing ouer the reprobate that hated the truth to the blindnesse of their owne minde: so that cietie is left desolate to the impietie of Mahomete, and she that was once called by Gods Spirit the piller and ground of truth, hath now lost the truth. Now, I say, that whilk may befall one kirk, may befall anie other kirk. Then that whilk is befallen to the kirk of *Ephesus*, may befall any other: But the kirk of Ephesus was first craised, and then by little and little quyte ouerthrowne: and beeing bereft of the light of Christ, is nowe a kirk no longer. Therefore, I say, that there is no kirk on the face of the earth, howsoeuer they flatter themselues with glorious styles of Catholick, pillers and ground of the truth: whose bodie, that is, the elect and chosen in it, may not bee ouershadowed with darknesse, and ouertaken with faintnesse: whose chaffe, that is, the hypocrites in it, may not bee haillilie consumed with rottennesse and destruction, and whose whole frame and outward gouernment, may not loose both their strength & bewtie. Thirdlie, I say, If the kirk cannot erre, as ye say, because it is the ground and piller of truth: and if the kirk of *Ephesus* be called the piller & ground of truth, as the scripture sayes; and seeing the kirk of *Ephesus* with all the kirkes of the East, (as ye cannot deny) hath condempned the Popes supremacy as heresie: Therefore one of these two must follow, either that the kirk, that is, the piller and ground of the truth, not onely may erre, but he erred, or els it is an heresie cõdempned manie hũdred years agoe, that the Pope is the head of the kirk, & so Papistrie is heresie. Iudg ye whilk of these ye wil choose. Laste of all, I say, the kirk is called the piller and ground of trueth, beeause it is her office and dutie *to holde out the worde of trueth, as lanternes and lights*, by preaching it and practising it; as Reuel. 2. 5

Philip. 2. 16

Malac.2.7. the Prieſt is called the *Meſſinger of the Lord of Hoſtes, becauſe his lips ſhould preſerue knowledge, and declare the meſſage of God.* But as there was Prieſts whilk ſhewe not foorth the meſſage of God, but cauſed manie to erre in the law, and corrupted the couenant of *Leui*: ſo there may be kirks, and haue bene, whilk haue not vpheld, and maintained the truth, but haue fallen therefrom.

Nowe I come to your laſt teſtimonie of Scripture, Act. 5. 39. In that counſell of *Gamaliel* to the councill of the Scribes and Phariſies, that *if the doctrine of the Apoſtles be of God, that it cannot be deſtroyed.* What do ye gather heere? That the truth doth remaine for euer? *Bellarmine* telleth you, that ye ſpend but time in prouing that, for we graunt it vnto you. It cannot (I graunt) be deſtroied, but yet it can be perſecuted and remooued out of places where it was before, and obſcured and corrupted by mens gloſſes and traditions, as it hath bene this thouſand and fiue hundreth yeares by the Iewes, to whome this was ſpoken, That if the doctrine of the Apoſtles was of God, they could not deſtroy it: and yet (as was ſaide) they baniſhed it, and made the Lord to depriue them thereof, and to giue them ouer to the blindneſſe and hardneſſe of their hearts, becauſe they would not embrace the trueth when it was offered.

Seeing then there is not a ſillab in Gods word, that wil vpholde this maine foundation of your kirk, (that *the Kirk cannot erre*) take heede to your ſelf, (*M. Gilbert*) in tyme: & build not the damnation of your owne ſoule, and the damnation of the ſoules of manie others, vpon a point of doctrine that hath not God to beare witneſſe to it in the whole ſcripture. I might end heere, but becauſe this point, (as I ſaid before) is the main piller that vpholdes the whole weight of their kirk and religion: therefore I will vtterlie ouerthrowe the ſame, and I will proue out of the worde of God, that the kirk in all ages, both may erre, & hes erred. And firſt, the Scripture teſtifies, that it is onlie proper to God alone by nature to be perfitelie holy, and true and free from all errors. And contrariwiſe man by nature is vnholie, a lyar, prone to deceaue, and to be deceaued

Marc.10.18. Rom 3.4.9 10.11 12. & 19.ver.

ued: so that by nature he is nothing else but a masse of blindnesse and corruption: so that the light he hath, he hath it by free grace, by Gods Spirit, to make him see so meikle of his light in the face of Christ, as may saue him. But yet so long as they are in this house of clay, they see but in part: and that part whilk they see, is *but obscurelie and dimlie*, as the Apostle speakes. So that as long as they are in this worlde, they are subiect to sinne, ignorance, and errors. But as there are two sorts of men in the visible Kirk: some called and chosen, some called, and not chosen: and as in the diseases of the body some are curable, whereof men recouers, some are deadlie whereof men dyes: So is it in the errors of the militant Kirk, some are deadlie, & some are curable. The chosen that are called may erre but their errors are not deadlie, as the errors of the (*a*) Apoles were, they recouered by grace from them. The called that are not chosen, may erre and erre deadlie, and neuer recouer: as these of whome (*b*) *Iohn* speakes: *They went out from vs* (sayes he) *because they were not of vs, &c.* Now seeing the visible Kirk heir beneath stands but of these two sorts, to wit, of these that are called and chosen, and these that are called but not chosen, and both may erre. Therefore it is manifest, that the Kirk militant heir beneath, may erre. And to prooue this more amplie, that she hes erred before the Law, vnder the law in Christs time, and after Christ. First, *Adam* being made in perfite holinesse and integritie, how foullie did he erre when contrarie Gods commandement, giuing more credite to the Diuell nor to his maker, he brake that first couenant. For, *Tertullian* sayes *Who wil doubt to call Adams fall ane heresie?* Nowe if *Adam* in his full light did not stand, but so foullie erred, whilk is he that is come forth of his loynes, borne in ignorance and blindnesse, that dare challenge this prerogatiue to himselfe, that he cannot erre, except the man of sin and sonne of perdition: that is the Popes of Rome. Now, he being thrust out of Paradice hath two sons: the elder *Cain*, for the murther of his brother is accursed of God, and the author of the Synagogue of *Babel*, that is the wicked. The Kirk of God remayned in the posteritie of *Seth*, and at the last Religion began to be

1. Cor. 13. 12.

a) Act. 1. 6. Act. 10. Act. 11. Galat. 2. Reuel. 19. & 22.

b) 1. Iohn 2. 19

Contra Marcionem lib. 1

Genes. 4

Genes. 5

be so prophaned, that at length it grew to sik a height, that Religion being contracted onelie in the familie of *Noah*, it could be punished with no lesse nor with ane vniuersall (*b*) destruction of all liuing creatures by the floode, except onely these ỳ were preserued in the *Arke* with him. Of *Noahs* 3, children two of them fel, both themselues & their posterity. The true Kirk and Religion remained in the familie of *Sem*. And neither were they free from Idolatrie, God calling (*c*) *Abraham* out of his owne countrie, seruing (*d*) strange gods. His eldest sonne *Ismael* being (*e*) circumcised, is commanded to bee casten out of the Kirk of God. *Isaac* hes two sonnes, the elder is refused, the youngest is chosen, and so the elder with his posteritie fel away. *Iacobs* familie was not cleane neither from Idolatrie, being polluted with strange gods by his wife *Rahel*, till he clensed his house. And as for his posteritie, what stifneckednes, what rebelliō, vvhat idolatrie vvas amongst thē, so that no threatning, no blessing, no correctiō nor teaching, could keepe them in the puritie of Gods worship and religion. In the Kirk vnder the Lawe, the people are Idolaters, the hie-priest *Aaron* the maker of the Idole to the people. In the time of the Iudges after the death of *Iosua*, they vvorshipped *Baal* and strange gods, and euerie man did that vvhilk seemed good in his owne eies, vvhen there was not a king in Israel vvhilk vvas verie oft in these daies, and therefore they are giuen ouer to the crueltie and tyrannie of their enemies round about them. In the time of *Heli*, *there was no open vision*. And *Salomon* sayes, *where there is no visiō the people perish*. In *Sauls* time the Arke of the Lord was not sought, and so there wanted a cheefe parte of the publike vvorship of God: for God vvas consulted at the Arke. And in the time of *Salomon* in his old age, vvhen his heart was turned from the Lord, the Scripture testifies, that *they forsooke the Lord, & worshipped strange gods of the Ammonites*. Suchlike in the time of *Rehoboam Salomons* sonne, Iuda committed Idolatrie, and builded hie places, wherein they worshipped contrary to Gods commandemēt. *Ieboram* King of *Iuda*, made *Iuda* and *Ierusalem* to commit spirituall fornication and Idolatrie, as the house of *Ahab*

made

(*b*) Genes. 6

(*c*) Genes. 12

(*d*) Iosu 24. 2. & 3

(*e*) Genes. 21, 12 Genes. 25. 23 Genes 31. 34. & 35. 2.

Exod. 32.

Iudges 1. 12. 13

1. Samuel, 3. 1 Proverb. 29. 18 2. Chro. 13. 3.

1. Kings 12.

2. Kings 14. 22. 23. 2. Chro. 21. 11 & 29. cap.

made Israel to commit idolatrie. Seing then the worship of God was corrupted both in *Iuda* and in Israel, and there was na other visible Kirkis vpon the earth, except in *Iuda* and Israel, will it not followe then, that all the particular Kirkis on the earth may erre, and fall also to idolatrie? Siclike in the time of *Ahaz*, a strange altar is placed in the temple of the Lorde, at the commandement of the king, by *Vriah* the Priest: & the king with the whole people at the kings commandement, offers vppon that aultar, and the aultar of the Lord is remoued out of his place. In the time of *Ioash*, both the king and the nobilitie forsakes the house of the Lord and worships Idoles, so that the hote wrath, of the Lord was kindled against *Iuda* and Ierusalem for their idolatrie. Siclyke in the time of *Achaz*, he made hie places in all the corners of Ierusalem, and in all the cities of *Iuda*, & there burned incense to strange gods. In the time of *Menashe*, the whole publike worship of God was so defaced, and idolatrie so vniuersallie set vp, that the scripture testifies, *Iuda sinned more hainouslie nor the verie nations did, whome the Lord cast out before their face*. The whole hoste of heauen was worshipped in stead of the true God. I beseek thee (Reader) to read this chapter, and there thou shall finde that there was not sa meikle as ane outward face of a Kirk at that time. Yea, in the verie time of good kings, as *Ioash*, and *Amatzia*, who both in the beginning embraced the worship of God, but yet made defection in the end. The *hie places* were not remoued, whilk was ane error in the worship of God. The scripture testifies that the feast of the Passeouer was not kept so preciselie, according to the word of God since the dayes of *Samuel*, no not in the reigne of the best kings, as it was in the 18. yeare of *Iosias*, and there was 400. yeares and more betwene. Also the scripture testifies, that ỳ feast of the Tabernacles was not so kept, as it was thē, since the dayes of *Iosua*, whilk was more nor 1000. years. And all the time of the captiuitie, where was there any publike face of the Kirk of God, with his publik worship vncorrupted in all things as the Lord commanded it? As concerning the kingdome of Israel from the time of their renting a-

2 King. 16. 10 11. &c

2. Chro. 24. 8

2. Chro. 28

2. Chr. 33. 9

2. King. 12. 3. 4
2. King. 14. 4

2. Chro. 35. 18

Nehem. 8. 18

sunder

ſunder by *Ieroboam* from the Kingdome of *Iuda*. they neuer had the worſhip of God in integritie : but firſt worſhipped God in the places where they ſhoulde not haue worſhipped him, and after ane other manner, and by other Prieſtes, nor they were commanded. Next, they fell to the worſhipping of Idoles, till they were tranſported out of their land, and ſcattered vpon the face of the earth. What, ſhall I purſue the ſayings of the Prophets, howe the onelie viſible Kirk in the world is called *an harlote?* the Temple a *denne of theeues* : the *Prophetes all blinde guides, and dumb dogs that cannot bark.*

Eſai.1.Ier.7
Eſai.57.10.11
Hoſea 2

Nowe, when God of his infinite mercie ſent his onelie begotten ſonne in the world, the light, the life, the ſaluation of the world, what did the Kirk and the Cleargie, the Scribes & the Phariſies that *ſate in the* (*a*)*chaire of Moſes?* Surely Chriſt had none ſo great enemies, as they were, who were the Doctors, the lights, the ſucceſſors of *Aaron*, to whome the lawe was concredited. When Chriſt teſtified of himſelf that hee was the light of ẏ world, they ſaid, *his* (*b*)*teſtimony was not true.* When others beleeued in him, they ſaid (*c*) *they were deceiued.* They ordaine (*d*) *that if any man ſhould confeſſe Chriſt, he ſhould be excommunicate.* So that (*e*) *many that did beleeue in him durſt not for them confeſſe him.* They (*f*) watched him of purpoſe that they might haue matter of accuſation againſt him. And when he caſt out diuels, the (*g*) Scribes and the (*h*) Phariſies ſaide that *he did caſt out deuils by Beelzebub the prince of deuils.* (*i*) They ſaid they found *him a man peruerting the nation, and forbidding to pay tribute to Cæſar.* They (*k*) condemne him in a ſolemne council as worthy of death. Yea, as Chriſt teſtifies of them, (*l*) they *neither entred in the Kingdome of heauen themſelues, nor ſuffered others to enter in.* And yet they are theſe that if ye looke to their antiquitie, they haue their beginning from *Abraham*: if to their ſucceſsion, they ſucceeded to *Aaron*: if to their callings, they were Scribes and Phariſies, and ſate in the *chaire of Moſes*: If to the place, it was the houſe of God. If to the people whome they taught, they were the onelie people of God. If to their prerogatiues, to them appertained *the adoption, and the glorie, & the couenant, and the giuing of the lawe, and the ſeruice of God, and the promiſes*

a) Mat. 23

b) Ioh. 8. 13
c) Ioh. 7. 47
d) Ioh. 9. 22
e) Ioh. 12, 42
f) Luk. 6, 7

g) Marc. 3 22.
h) Math. 12. 24.
i) Luk. 23, 2.

k) Marc. 14. 64.
l) Math. 23. 13.

Math. 23.

Rom. 9. 4 & 5.

promiſes, of whome are the Fathers, and of whome is Chriſt according to the fleſhe, who is God ouer all bliſſed for euer, Amen. And if ye will looke to their Councel, they were ſolemnlie called together, where they condemned the Lord of life, and *crucified the Prince of glorie*. What can you ſay to theſe? That they erred in the perſon of Chriſt, but not in the exponing of the Lawe, (as ſome of you ſayes) But firſt, *Moſes did write of Chriſt,* and *Chriſt is the end of the Law*: So that if they had not erred in exponing of the Lawe, they had not erred in the perſon of Chriſt, becauſe the Lawe teſtified of Chriſt, and he was the end of it. Next, the Scripture teſtifies that they erred in exponing of the Lawe, that *they both brake the Lawe, and teached others ſo to doe.* And therefore Chriſt ſayes, *Except your righteouſneſſe exceede the righteouſneſſe of the Scribes and Phariſies, ye cannot enter in the Kingdome of heauen.* For, whereas the Lawe of God counts hatred murther, and luſt adultery, and raſh ſwearing vnlawfull ſwearing, and our enemies our neighbours, whom we ought to loue and to doe good vnto: They by the contrary taught that our friends was onlie our neighbors whom we ſhould loue, and therefore they ſaid that *we ſhould hate our enemies:* that hatred was not the breaking of the ſixt command, and luſt no breaking of the 7. command: and raſhe ſwearing, no breaking of the third command. And therefore the Lord Ieſus in that fifth chapter of *Matthew*, doth vindicat the true meaning of the cõmandements from their fals expoſitions. And he teſtifies of them that *they did abrogate the Lawe of God through their traditions*, and ſo *in vaine they worſhipped God, teaching for Gods Lawe (whilk he calles doctrine) mens precepts*, whilk he prooues there by an example of abrogating & annulling of that dutie whilk we owe to Father and Mother, commanded vs in the fifth commandement, by their tradition. And therfore he giues charge to his Diſciples *to bewar of the leauen (that is the doctrine) of the Phariſies.* Seing thẽ they who had their ordinary ſucceſsion from *Aaron*, erred: how can the Doctors of your Kirk, yea, your Popes be priuiledged from erring? But it may be ye graunt all this; for how can ye denie it? That the Kirk before the Lawe, vnder the Lawe, in

Iohn. 5. 46. Rom 10. 4.

Math. 5.

Math. 5. 20.

Verſ 43.

Math. 15. 6.

Math. 16. 6, 12.

the time of *Moſes*, in the time of the Iudges, in the time of the Kings, in the time of the captiuitie, and in the time of Chriſt erred: but yet the Chriſtian Kirk hes greater priuiledges & promiſes that it cannot erre. Let vs examine this alſo, whether the Chriſtian Kirk be priuiledged from erring, or not. And certainlie, if any Chriſtian Kirk, at any time had this prærogatiue, appearandlie the primitiue Kirk whilk was in the dayes of Chriſt and of his Apoſtles ſhould haue had it. But they had it not. Therfore what Kirk ſince vnder heauen can challenge it? For, in the time of Chriſts ſuffering the Apoſtles & Diſciples, who onlie then were the Chriſtian Kirk yea, after that they had bene Apoſtles, and after that they had bene ſent to preach the Goſpel, and worke miracles, yet at that time, did they not erre in the article of Chriſts reſurrection? and erred they not concerning the eſtate of Chriſts kingdome after the reſurrectiō? And cōcerning the teaching of the Gentiles, after that they had receiued the holy Ghoſt And *Peter* himſelf, as hath bene ſhowne. And ſundrie Papiſts ſayes *that true faith remained onlie in the hart of Marie in the time of Chriſts ſuffering*, was not heir then an vniuerſall erring? Now to goe forward did not the Kirk of the (*a*) *Corinthians* erre in building hay & ſtubble on the foundatiō, & in the vſe of the Lords Supper, & ſome of them alſo concerning the reſurrection of the dead? And the Kirk of (*b*) *Galatia* erred in being carried away to another Goſpell, and in ioyning the Ceremonies of the Lawe with grace in iuſtification? And what will ye ſay when the hereſie of *Arrius* (who denied Chriſt to be the ſonne of God æquall to his father) ſpred the ſelf ſo far that it is teſtified *that the Biſhops of the haill warld became Arrians, that the haill warlde did grieue and wonder at it ſelfe that it was becum ane Arrian.* What will ye ſay vnto all the Chriſtian Kirks of the Eaſt, *Grecia*, *Aſia* & *Africa*, Kirks planted by the Apoſtles: I meane not now of them that hes profeſſed Mahometiſme, but of thē that admits the ſcripture, acknowledges Chriſt their Sauiour, who hes their ordinar ſucceſsion of Patriarckes and Biſhops aſwell as your Kirk of Rome hes, who in nomber far exceeds theſe Kirks whilk acknowledges your

Matth. 10
Act. 1. 6
Act. 11
Act. 10 Gal. 2
Alex. Habenſis in 3. parte queſt. vlt. art 2. & Iohan. de Turre Crem. in lib. 1. de Eccl. cap. 30. 1. Cor. 3 & in lib. 3. cap. 61
(*a*) 1. Cor. 3 & 11 & 15
(*b*) Galat. 1. & 3

Theodo. hiſt. Eccleſ. lib. 2. and Hier. dial contra Lucif. cap 7. & in chron. Athanaſ. epiſt de Synod. Arim. & Seleuc.

your Pope to be the head of the Kirk. For first yours is but in Europe, except ye will claime to the newe found land, & not all Europe, for all the Kirks in Greece, whilk is a great part of Europe, acknowledges not your supremacie. Nowe take the Greeke Kirks from you, next the reformed Kirks in Scotland England, Germanie, Denmarke, France, Zealand, Holland, and other places, whilk hes gone out of Babel, whilks are all in Europe, your nomber will not be many that acknowledges your supremacie. And next take all *Asia* and *Africa* from you, whilk is the two part of the worlde, your nomber will be small in comparison of these that are against your supremacie. Nowe all these detests your supremacie as tyrannie, and the worship of Images, your transubstantiation in the Sacrament, the Communion vnder one kinde, the single life of Priests. Either therefore ye muste graunt that the greatest nomber of Christian Kirks hes erred and does erre, or else that your Romane Kirk does erre and your supremacie, yea your religion whilk depends vpon your supremacie is the head of heresie. But it may be ye will say, that all vther Christian Kirks may erre, but that it is only proper to your Kirk not to erre. First therefore, let mee aske at you what can be the cause of that singular priuiledge whilk the Kirk of Rome hes beside all vther Kirks whilk euer hes bene, is, or shalbe? Yea, aboue *Adam* when he was in his integritie (for he erred:) yea, aboue the Angels, for they *remayned not in the trueth*. Aboue the Patriarckes, *Abraham*, *Isaac* and *Iacob*, yea, aboue *Aaron*, & the Kirk in the wildernes aboue the Kirk vnder the Lawe, yea, aboue the Apostles, & *Peter* himself before Christs suffering, in the time of his suffering, after the resurrection, after the receiuing of the holie Ghost: for they erred in all these times, yea, aboue the Christian Kirks that hes beene founded by the Apostles aswell as yours: that had the promise, the couenant, the seruice of god once in as great puritie as euer yours had, that hes their ordinar succession, their antiquitie, their vocation ordinar aswell as yours hes vnto this day. Great surelie must be that priuiledge giuen vnto the Kirk of Rome that hes exeemed Iohan. 8

her from errour, all by hauing erred. What is then your prerogatiue aboue all other Kirks. I knowe that ye will say because of *Peters* chaire that was there wherein the Popes sits after him. First, then if *Peters* chaire hes such an prerogatiue that the Pastors who sits in it, and the Kirk that cleaues to it, can not erre. I think surely the Lords chaire whilk was at Ierusalem, whilk was called the Temple and seat of God, and *Moses* chair wherein the Scribes and Phariſes sate should rather haue that prerogatiue to freeth the Kirkes and Pastors sitting in these chaires from erring, yea the kirk whilk the trueth it selfe Iesus Christ founded whom he taught with his owne mouth, and among whom he was crucified shuld with far greater right clame to that prerogatiue. But since al their seats hes erred, for the *Temple became a den of theeues*: The Scribes and Phariſes that sate in *Moses* chaire condemned the Lord of glorie: and Ierusalem it selfe cried out *Crucifie crucifie him*. And the christian Kirk gathered there are long since far from the way of saluatiō. So that if neither the chair of God, nor *Moses* freed the Kirk of the Iewes frō erring, nor the chaire of Christ freed the christian Kirk there gathered from erring. How then can *Peters* chaire haue this prerogatiue aboue them al as to exeeme that Kirk and Pastors that sits therein from possibilitie of erring? What is this but to prefer him before them all, whose seat hes a priuiledge that neither God nor his sonnes, nor *Moses* seat had? O high blasphemie to be deteſted and abhorred of all christian hartes. But let vs see if it hes this prerogatiue whilk they ascriue vnto it, or not. And first if it could haue exemid any from erring, should it not haue exemed himself especially from erring? But as it hes bene shown he erred. Therfore it can not exeeme neither his succeſſors, nor yet the Kirk that acknowledges them, from erring. Secondly if it had exeemed any Kirk from erring, should it not haue exeemed the Kirk of *Antiochia* especially, for surely *Antiochia* hes better right to clame to this prerogatiue, nor your Kirk hes. For first it was *Peters* first seat. Next the Scripture bears witnes to it, that he was there. But neither was Rome Peters first seate, nor is there

Act. 1. 6. Gal. 2

Galat. 2. 11.

there ſo much as a ſillabe in al the ſcriptures, to proue that euer *Peter* was in Rome. But ſuppoſe *Peter* was there (for we wil not examine this now) whether is this prerogatiue (not to erre) giuen to your head, that is, to the Popes, or to the bodie, that is, the people, or to both? If ye ſay to the heade, (as ye doe indeede,) then what will yee anſwere to your owne writers and Fathers, to your owne councels and Popes. To your owne cannon law, affirming that *Popes may erre and bee heretickes and ſhould be depoſed, and are depoſed when they are manifeſt heretickes* (as hes beene proued before.) And what will yee ſay to your Popes that hes beene heretickes indeede, one of them an *Arrian*, another an *Eutychian*, the thirde an *Neſtorian*, the fourth a *Montaniſt*, the fift depoſed as an heretick. The ſext *denying that the ſoules of the children of God ſawe Gods face whill after the reſurrection*. The ſeuenth *denying life euerlaſting*, and others *giuing themſelues ouer in the hands of the Deuill for the Popedome*, others *repelling and abrogating the decrees of their predeceſſors*. Others ſik monſters and beaſts, ſo cruell to the dead and to the liuing, that your owne friends calles them *monſters and affirmes of one* (a) *of them* that the deuill ſhot him through whill he was abuſing another mans wife, and ſo dyed without repentance. Dare you ſay, and would ye haue the ſaluation of mens ſoules, to leane to this poynte of doctrine that they cannot erre which is the rocke and foundation of your Kirk, whilk aboue all others hes erred moſt foullie. O malicious and cruell man that woulde deceaue the poore flocke of Ieſus Chriſt, for whome he ſhed his blood, with ſuch hereſie & abhomination. Then this prerogatiue is not graunted to your Popes the heade and foundation of your Kirk. And ſurely if the foundation may be turned vp ſide downe, and the head may become ſenſles and deade, I ſee not howe the houſe can ſtande, and the bodie can bee whole, and one of your greateſt Papiſtes *Bellarmine* plainely confeſſeth, that if *the Pope erre, of neceſſitie*, tota eccleſia errabit. *That is, the whole Kirk ſhall erre.* Vpon the whilk I reaſon, If the Pope may erre, and hes erred, then the whole Kirk may erre, and hes erred: (ſo *Bellarmine* one of the learndſt papiſts that euer was, writ:)

but

a) Iohn the 12. of after ſome the 13 car. Turrecre ſumma de eccleſ. li. 2. c. 103.

Lib. 4. de Rom. pontifice cap. 3.

But the first hes bene proued by your owne Doctors, Cardinals, Popes, councels, cannon law: Ergo, by your own doctrine the whole Kirk may erre. Here we might stay now and goe no further: for this sufficiently ouerthrowes this poynt of your doctrine, that the Kirk cannot erre, & that be the confession of the learnedst of your side. But yet I will persew the rest. If you say it is granted to the body, then it is either granted to the people or to the Clergie. To the people, I trowe ye will not; for if your Popes may erre, much more may your people erre: And if the Apostles & other famous Kirks may erre, much more may your people erre: yea, if not, it should followe that your people were aboue their head the Pope, whilk I trowe ye will not say. If yee say the Clergie, then eyther it must be your Doctors seuerally by themselues, or as they are gathered together in a councell. But as they are seuerall ye will not say. For your *Bellarmines* controuersies would conuince you to the face: for almost there are few controuersies whilk he handles (and he handles more nor 300) but hee brings in some of your owne writers dissenting from him, and whome in many places he confutes. And I think if Popes hes not this priuiledge, surely the Doctors of your Kirk seuerally hes not this priuiledge. But because (as *Bellarmine* confesseth *if a generall councell erre, then the whole Kirk maye erre, for it represents the whole Kirk*. And therefore hee brings this in as a reason to proue (*that generall councels can not erre, because the whole Kirk can not erre*, for (saith he) *the generall councell represents the whole Kirk, therefore it can not ere*. Let vs examine this: for if it be found that generall councels may erre surely your cause is gone. First then what will ye say to thirteene generall councels whereof seuen is vtterly reiected, and the other six are in part allowed, and in part reiected, whilk al hes erred as *Bellarmine* confesseth. But it may be you answer that these was not approued by the Popes of Rome, & therefore they might erre, and hes erred, but these councels that are altogether allowed of him can not erre, nor hes not erred. Indeed it it true that this is your doctrine *that neither generall nor prouinciall councell can erre that is allowed by the*

Lib. 2, de author. concil. cap. 11

De conciliis lib. 1 cap. 6 & 7

Bellarm. lib. 2 cap. 2 & 5

Pope,

Pope, & that generall councels lawfullie conuened may erre, vnles they followe the instructions of the Pope. And therefore *Bellarmine* sayes that they *may erre three maner of waies, 1. in defyning of any thing the fathers of the councell dissent from the Popes legates. 2. If it be against the Popes instruction suppose both the Fathers and the legates of the councell agree together. 3. They may erre before they haue receiued the Popes confirmation and iudgement, suppose all both fathers and legates consent together, because (sayth hee) the Popes iudgement is the last from the whilk no man may appeall, and he may approue and disproue the generall councell notwithstanding of their consent with his owne legates.* And therefore he sayes in another place *that the whole strength or certainty of lawfull councels depends only of the Pope.* So then this is your last refuge. All depends on his instruction & confirmation, he hes a priuiledge that he can not erre and the generall councels receiues the same through his approbation and confirmation. But I answere: The Pope can giue no greater prerogatiue to others, nor he hes himselfe: But (as hath bene proued before) the Popes may erre, and haue beene hereticks: Therefore they cannot giue this prerogatiue to others. And if ye will say (as some of you does) that the Pope suppose he may erre priuatly as he is a priuat man, & as a priuat teacher, yet he cannot erre as he is Pope in his office iudiciallie. Whereunto I answere first, That some of your owne Kirk, as (a) *Gerson* and *Almane*, (b) *Alphonsus de Castro*, (c) *Canus*, and Pope *Adrian* the sext: all these teaches *That the Popes may erre and teach heresie as they are Popes:* Either therefore the Popes may erre as they are Popes iudiciallie, and teach heresie, or else not onlie these Doctors of your owne Kirk, but also the Pope himself hes erred, & that in a point of doctrine: and so howe euer it be, the Popes as they are Popes, iudicially may erre in points of doctrine. Secondly, I say, besides nine Popes whilk haue bene hereticks, and that when they were Popes, sundrie of them hes made decrees not only contrary to Gods word, but also contrary one to another, and that in matters of doctrine. As for example. Pope (d) *Celestine* the third made a decree *that when of maried persons the one falles in heresie, the marriage is dissolued, and the*

Cap. 11

Lib, 4. de Rom. Pontifice cap, 3

a) De potestate Ecclesiæ
b) Lib, 1, cap, 2 contra here.,
c) Loci Theolog lib, 6, cap, 1
d) c, laudabilem de conversione infidelium and Alphonsius a Papist confesses that this Pope erred in defining a matter of faith, and sayes he saw this decreet extant in the olde Decretals aduer. heref, lib, 1, cap, 4.

Math. 6. Math. 19. *the Catholicke partie is free to marrie againe, contrary to the trueth of God.* And also contrary to the (*e*) decreet of Pope *Innocentius* the third. Thirdly, either your Cannon Law erres, or els (*f*) *Clements* decreit that all things should be common, and that wiues also should be common. *Gelasius* (*g*) Pope affirmes *that the mysterie of the bodie and blood in the Sacrament cannot be deuided & that the Sacrament cannot be taken in one kind onlie without great sacriledge*: and yet the Councell of *Trent* hes decreed the contrary, and the whole Romane Kirk practises the contrary. Pope (*h*) *Martine* decreed *that the Priests who are deposed for any fault may neuer be admitted to anie degree of the Priest-hoode againe.* Pope (*i*) *Syricius*, & Pope (*k*) *Calixtus* hes decreed the cõtrary. Pope *Gregorie* the thirde hee permits one to haue two wiues if the first be siklie, contrarie both to the gospell (*a*) and to ane other (*b*) decreet of the cannon lawe. Pope (*c*) *Nicholas* saith, that that Baptisme which is ministred without expresse mention of the three persons of the Trinitie, is firme & sure ynough. But Pope (*d*) *Zacharie* hes decreed the contrarie. All these decreites are set downe in their cannon law, and hes the strength of a law in the Romane Kirk, not as priuate mens, but as Popes decreits. And yet some of them are directly repugnant to the word of God, that thẽselues cannot deny but they are heresies, and some of them so directlie repugnant to the decreits of other Popes, that either the one or the other must be heresie. But it may bee ye will answere that suppose the Pope may erre as he is Pope, and that in matters of doctrine, yet he cannot erre with his councell, either prouinciall or generall (as *Bellarmine* saith). Whereunto I answere, first if general councels lawfullie conueened together, may erre in matters of doctrine, vnlesse they bee confirmed by the Pope, as *Bellarmine* grants: And if the popes may erre themselues alone, and that iudiciallie in matters of doctrine, as hes bene proued. Why maye they not erre also being ioyned together, seing councels hes this priuiledge onlie by his confirmation and allowance? As *Bellarmine* saith *lib. 4. de Rom. pontif. cap. 3.* Secondly, I say, either Pope *Steuen* the 6. with his councell erred in condemning of *Formosus* &

his

(*e*) lib. 4 decretal. cap. Quanto

(*f*) Causa 12. quest 1. Dilectissimis

(*g*) De consecrat. cap. Comperimus

(*h*) Dist. 50. cap. Qui semel

(*i*) Distinct. 82. cap. Quia

(*k*) Distinct. 82. cap Presbyter

Decret. causa 32. quest. 7. c. Quod proposuisti.

(*a*) Matth. 19

(*b*) Decretal lib. 4. tit. 9. cap. Quoniam

(*c*) Dist. 40. cap. A quodam Iudæo

(*d*) Dist. eadem de consecrat. cap. In Synodo

his acts whilk he made as pope,& in decreing his ordinatiõs to be void & null,becauſe the man was wicked by whom he was ordained: whilk is ane error of the *Donatiſts*,or els Pope *Iohn* the 9. with his counceI of 72.Biſhops,erred,in iuſtifying *Formoſus* and his decreetes, and condemning the actes of Pope *Steuen* with his councell.Laſt of al, ſince general councels that hes bene confirmed by their Popes hes erred, the ſixt generall councel confirmed by Pope *Hadriane* hes ſundry errors whilk they themſelues will not defend, as the *rebaptiſing of heretickes*.For the counſell of *Cypriane* is confirmed there, wherein this is decreted. And alſo it is *ordeined that Elderis, Deacons, ſubdeacons ſhould not ſeparate from their wiues contrarie to the canon of the Romane Kirk*, as is ſaide there. And *the mariage of catholickes and heretickes is iudged null and voyde*, whilk your ſelfe can not denie to be an error contrary to the expreſſe trueth of God. And the forbidding of miniſters to remaine with their wiues contrarie to the ſixt canon of the Apoſtles. Either therefore a generall councell confirmed by a Pope hes erred, or els the Apoſtles hes erred in this canon, for they iudge them to bee the canons of the Apoſtles. The firſt generall councell of *Conſtantinople* and the generall councell of *Chalcedon* whilk are both by their owne confeſſion approued by the Popes. And yet both theſe hes decreeed that the Biſhop of *Conſtantinople* ſhould haue equall priuiledges of authoritie honor and dignitie in eccleſiaſticall affaires with the Biſhop of Rome,ſaue only the firſt place or ſeate the whilk by their owne confeſſion is an error. Therefore either lawful general councels confirmed by the Pope, hes erred; or els the Pope is not the head of the Kirk, and hes not a preheminence of authoritie ouer the reſt, for they haue made the Biſhop of *Conſtantinople* equall with him, or els there ar two heads of their Kirk,the Biſhop of Rome, & the Biſhop of *Conſtantinople*, I omit the reſt. *Auguſtine* ſaies *that prouinciall councels may be corrected by generall councels, and of generall councels the former may be amended by the later*, if they may be mended then they may erre.And here he ſpeaks not of a matter of fact but of a matter of faith, for he ſpeakes of

Sigebert in chron. nico. Platina in vitis ha rum

In epiſt. ad Thra clum quæ eſt in 2. actione 7. Syn. Canon 2

Canon. 13

Canon. 67

1. Cor 7. 13 Canon. 12

Bellarm lib. 1. de conciliis cap. 5

De baptiſmo con tra Donatiſtas lib. 2. cap 3

the baptisme of heretickes. Now to conclude seing the Kirks in all ages, before the law, in the time of the law, and in the time of grace, yea and the Apostles and *Peter* himselfe hes erred; and seing the Kirk of Rome that claimes this priuiledge of not erring aboue all other Kirks, hes erred also, and that not only her people whilk they call *Laicks*, but also her clergie seuerally & together in councels, aswell prouinciall as generall. And seing the head whilk as they say is the rock and foundation of the Kirk hes erred in life, in office, in matters of faith and religion, not as priuate men only, but as Popes, both by themselues alone, as also with their councels, aswel prouincial as general. Seing, I hope I haue proued all these things sufficiently, then may I not with the iudgement of al men safely conclude, that that maine piller wherupon the whole weight and piller of your religion depends (*that the Kirk cannot erre*) that it is an error, and such a dangerous and damnable error, whereupon all the errors of your religion is builded, that whosoeuer will beleue it, they hasard the endlesse saluation of their soules. Ground then (christian reader) thy saluation not vpon this, *that the Kirk cannot erre*, for that is false: but vpon this, that as long as she stickes to the word of God written in the olde and new Testament she erres not, & when she swerues and it were but an inche braid from the Scripture, then she erres. And therefore two learned Papistes (*a*) *Gerson* and *Panormitan* affirmes the one saith *simplici non authorizato sed excellenter in sacris literis erudito &c.* that is, that more credite is to be giuen to one vnlearned & simple, but yet excellently besene in the holie write, in a poynt of doctrine: nor to the Pope. And such a learned man saies he ought to oppone himselfe to a general councel, if he perceiue the greater part to decline to the contrarie of the Gospel either of mallice or of ignorance. The other saith that *more credite is to be giuen to an vnlearned and simple man that bringes for him the Scripture, nor to a whole generall councell.* And this for answer to the testimonies of Scripture whilk yee cited.

a) De examinat. part. 1. consid. 5
b) Extra de elect. cap. Significasti

Now, as concerning the fathers testimonies whilk ye bring

bring in, they will ſerue you no further nor the Scripture hes done, for they will goe no further with you nor this that the Kirk of Chriſt and his couenant with her ſhall endure for euer, the whilk we grant, and they that will read them will finde them ſo. And if yee proue anie further out of them it ſhall bee anſwerd by Gods grace, for it were too faſhious to the reader to ſet downe here the particular ſayings of euerie one of them. And if ye had formed your arguments out of them, I ſhould haue formed my anſwer by the grace of God to euerie one of them. And this much concerning your ground, and the proofes of it. Now I come to that whilk ye gather of it.

Maiſter Gilbert Browne.

Of this we collect that our Kirk muſt be the only trew Kirk, and not theirs, (a) becauſe ours hes neuer bene interrupted, nor hes failed in anie ſubſtantiall poynt of faith & religion ſince Chriſt & his Apoſtles dayes, and theirs hes done. To confirme this, I ſay, that Maiſter Iohn, nor no miniſter in Scotland can be able to aſsigne to vs the circumſtances of all mutations and changes in Religion: That is to ſay,

1. The authour who firſt began our Religion.
2. The time when it was begun.
3. The place where it began.
4. The true Kirk who ſaid againſt the ſame.
5. The matter it ſelf whilk was changed or begun.
6. Nor the faithfull nomber from whome they departed.

All theſe things we ſhall aſſigne to their Religion, and that ſince Chriſt and his Apoſtle,.

1. The firſt authour of their Religion, albeit not in all things, was Martine Luther an Auguſtine Frier.
2. He began his Religion in the yeare of God 1517.
3. He began the ſame in Saxonie in the conntrie of Almanie.
4. The Kirk of Rome, Italie, France, Spaine, Scotland, England, Denmark, Swaden, Pole, an great part of Almanie, with the eaſt and weſt Indies whilks were the trew Kirk, ſaid againſt him.
5. The heades of Religion whilk he firſt ſaid againſt were Pardons. He affirmed that man was onlie iuſtified by Faith. He denied the Supper of our Lord to be an ſacrifice, &c.
6. He departed himſelfe from all the Chriſtian Kirks in Europe, in the Indies and other places, and therefore he had no predeceſſors of his owne Religion, as we (a) read in the Apologie of the Engliſh Proteſtants, that he and Zuinglius were the firſt that came to the knowledge of the Euangell, & there-

a) Proue this by the Scripture M. Gilbert, and take it to you. But this you are not able to doe, for your Kirk hes failed in the ſubſtantial points of religion therefore it is not the onlie true Kirk. It onlie ſuffices to proue this by the Scripture Falſe, M. Gilbert

Falſe, he neither inuented it, nor firſt preached it.

not the true kirk but thoſe who was drunken with your abhominations. And iuſtlie.

Falſe.

a) Ther is a darkenes faln vpon your eies, for there is no ſik thing there,

therefore none immediatlie before them.

False, for he had all these who professed the true religion to be his predecessors. Matth. 28.20

Then seing that there was none of his profession in the earth before him immediatlie, neither visible nor inuisible, he and his could not be the Kirk of Christ: for it hes euer stood, and neuer failed, no not the space of one day vniuersallie, because our Sauiour sayes, I shall be with you euery day to the consummation of the world.

M. Iohn Welsche his Reply.

As to your collection, the forme of it must be this. That Kirk onlie must be the trew Kirk that hes neuer bene interrupted, nor failed in any substantiall head of faith and religion since Christ and his Apostles. But say ye, yours is such, and ours not: Therefore your Kirk is the true Kirk, and ours not. The proposition I graunt. But all the controuersie lies in the probation of your assumptiō. Yea, in stead of prouing ye say it is not possible to mee, nor to na Minister in Scotland to assigne to you the circumstances of all mutations & changes in your religion, as the person, time, place, &c. And then ye attempt to assigne al these circumstances of our religion, vpon the whilk ye conclude the falset of it. So we wil first see how ye proue your owne, and then see howe ye disproue ours. Indeed this argument of yours is of sik accompt with you, that there are not manie of your writers, but they haue set it, as it were, in the vaunt-guarde of their hoste, and amongst the greatest of their strengthes and bulwarks, for to vp-holde their ruinous Babel. So *Hammilton* and *Hay*, in their demands to the Ministers of Scotland, so *Campion*, so *Durœus Scotus* against *Whitaker* in his defence: so your Rhemists: and so *Bellarmine*. Whereby it may be seene of what accompt this argument of yours is in the iudgement of your Kirk. But to answere to your argument: first, I say, If there be no mutations or changes in your Religion since Christ & his Apostles, then your religion and doctrine will be one with that quhilk is set downe in the Scripture of God. For you will not deny, I hope, but the Scripture doth sufficiently testifie, what doctrine and religion was in Christs and his Apostles dayes. And so let it once be put in the ballance of the Scripture, and tryed thereby, and then I hope it wil sone be made

Vpon the 28. of the Acts. and on 1. Ioh 2. Bellarm. lib. 4 de Eccles. cap 5

made manifeſt how far it is changed. So, and you dare, M. *Gilbert* let once your Religion be ſet vpon the Pannel, and let it once haue an aſſyſe of the Scripture, and then the plea will end, I hope. Next I ſay, it will not follow, We cannot aſsigne all the circumſtances of changes in your Religion: Therefore your Religion is vncorrupted. For it ſufficeth if we can proue the firſt onlie, that is, the matter or doctrine it ſelfe whilk is changed, and that by comparing it with the Scriptures of God, ſuppoſe we could not aſsigne all the reſt of the circumſtances of the mutation: as the time, place, author, and ſo forth: for the changes of manie things are moſte notorious, and yet all the circumſtances of the change therof not knowne. We ſay then it is not needfull to ſeeke the beginnings and circumſtances of the decayes and corruptions in your Kirk, when the corruption and change it ſelfe is ſo manifeſt, by comparing your doctrine with the written worde of God, that it cannot be denied. For will you ſay, that he who is deadlie diſeaſed, is whole and ſound, becauſe I cannot tell you the firſt article of time, the place, and firſt occaſion of the diſeaſe? When it is manifeſt that a citty is full of miſorder and confuſion, wil ye ſay that ye wil not beleeue it to be ſo, vnleſſe you knowe the firſt beginnings and progreſſe of theſe miſorders. If you ſawe a ruinous houſe, would ye ſay, Proue me and tell me all the circumſtances of the change of it, otherwiſe I will not beleeue it? Will ye denie that a ſhip could be drowned, vnleſſe it were tolde you all the circumſtāces of the change of the lecke where-throw it drowned. If any found a man faln in a pit, ſhall he not beleeue that he is faln, whome neuertheleſſe he ſees to be ther, vnleſſe it were tolde him, when and by whome he was caſte into the ſame: Euen ſo, will ye not beleeue, or wil ye hinder al others to beleeue that your Kirk and Religion is ruinous, conſumed, rotten, dead, drowned, & full of miſorder, hereſy, and confuſion, vnleſſe the firſt beginnings of theſe changes can be tolde you? We ſay therefore it is ſufficient to proue the ruine and conſumption of your Kirk and Religion, if by comparing your doctrine with the truthof God in the ſcrip-

ture, we make euident the direct oppoſition betwixt them, ſuppoſe wee coulde not aſsigne all the circumſtances of the change of it out of the hiſtories, leauing it free to Hiſtoriographers to write what they pleaſe, and omitte what they pleaſe. Thirdlie, it is manifeſt, that the Kirk of the Iewes in the time of Chriſt was changed both in doctrine & manners from that eſtate that it was in the time of *Aaron*, *Eleazar*, and ſundrie others: and alſo the Kirks of *Galatia* and *Corinthe* that they were changed from the eſtate wherein they were. And yet I trow that neither ye, nor any Papiſt in the earth is able to aſsigne to me all the circumſtances of the mutations and changes in the ſame, as the firſt authours, time, place, &c. & yet there was a great change in Doctrine and Religion in al theſe Kirks, as hath bene proued before. And we read that our Sauiour and the Apoſtles, conuicted them of a change, and yet they deſigned not the firſt authours, time, and place and ſo forth. The like I ſay of the Kirk of *Greece*, *Aſia* and *Africk*, which in nomber exceedes yours. That there is a wonderfull change in their Kirk and Religion ye will not deny, or els your Religion is hereſie: for (as ſaid is) they acknowledge not your Popes ſupremacie, Tranſubſtantiation, &c. And yet I trowe ye, nor na Papiſt in the earth is able to aſsigne al the circumſtances of changes in their Kirk, and Religion which they haue preſentlie: yea, more vnable to doe this, nor we are able to doe the ſame in yours. I meane not the hereſies of *Arrius*, *Samoſatenus*, *Neſtorius*, *Eutyches*, *Sergius*, and the reſt, whilk long ago were damned by the Councels of the Greek Kirks. (For I trow ye ſhal not be able to proue that they now maintain theſe hereſies, whilk they condemned and refuted long agoe.) But I meane of the preſent errors and corruptions in their worſhip and Religion, whilk now they maintaine and profeſſe. If then ye iudge the kirks of the eaſt heretical, becauſe they are not aggreable to your doctrine and Religion of Rome, and yet not be able to aſsigne the circumſtances of the changes and mutations of the ſame? Will ye not grant the ſam e libertie to vs to accompt and iudge your kirk and Religion failed, becauſe it is not agreca-

greeable to the doctrine of Iesus Christ, set downe in the Scripture, suppose we could not assigne to you the circumstances of the changes of the same.

Fourthlie, I say, if you haue read *Epiphanius*, there ye shall finde many heresies, whilk I omit for shortnesse, whilks he accompts heresies, whose beginnings and authours are vnknowne.

Fifthlie, there is sik ane vniuersall complaint of the monstrous abhominations and decaies in your Religion, discipline, & manners, & that by your owne (*a*) councels, (*b*) Fathers, Popes, Cardinals, & Fryars, that I would haue thoght it vncredible, vnlesse I had read them, that either your owne mouthes should haue so condemned your selues, or else that the posteritie afterward shoulde haue bene so shameless as to haue boasted of the puritie of their Kirk and Religion. Therefore the Councel of Trent hes proclaimed it to the world in write, that the Kirk hes need to be reformed in the head and members. Nowe, I aske that of you concerning these abuses in discipline and manners, whilk ye aske of vs concerning your doctrine. Show me all the circumstances of mutation and change distinctlie, if yee can, what tyme, what place, by what authour &c. sik monstrous abhominations first brake in in your Kirk & religion, Now seing there is no man who hes a sparke of iudgement, that will doubt of that incredible change of manners and discipline in your Kirk, and yet the circumstances of the changes vnknowne: thinke ye then that ye shall assure men that no changes culd fall in your doctrine, vnlesse we knew the circumstances of the changes of the same?

a) Concil. Constant. sess. 45. Trident. sess. 6 Basil sess. 2. 3
b) Bernard. in Cant. 33

Sixtly, the Scripture testifies that euẽ the tares whilk is the euill seede doth not appeare so soone as they are sowne, and that neither the times, nor the first author of them was knowne, no not to the most diligent laborers of the Lordes ground at the first: and yet it was enough to know them to be euill seede, by the difference that was seene betwixt them and the good seede, suppose the time, place, & author was vnknowen at the first. So it is proofe enough against your

Matth. 13. 27, 28.

your doctrine, that it is but tares, if the difference be made manifeſt betwene it and the Lordes trueth in the Scripture, ſuppoſe the circumſtances of the changes of it, can not be aſſigned.

Seuenthly, theirs is likened to *leauen and a canker*, whilk doth not all at once infect the whole maſſe, and feiſter the whole bodie; but peece and peece: ſo your corruption came not in all at once, but peece and peece infected your Kirk & feiſtered your religion. And therefore it is no wonder ſuppoſe the beginnings of infection and circumſtances of it, hes not bene marked: for if they had broken in all at once, and in a ſuddentie ouerthrowne the whole Kirk, it had bene no difficultie to haue aſſigned the circumſtances of the ouerthrow of it. For if any hauing a whole conſtitution with an ſtroke were ſlaine, if an ſhip with an waue were drowned: it were no difficultie to aſſigne the circumſtances of the ſudden changes. But in a conſumption, and in a leck that hes come in peece and peece in the body & in the ſhip, the beginnings thereof cannot be ſo eaſily perceiued: for a little leck in proces of time will ſink a great ſhip. And if it be ſo hard to diſcerne the beginnings of theſe things whilk our ſenſes may grope, how much more hard is it to perceiue the beginnings of theſe ſpirituall corruptions whilk cannot bee perceiued by the natural man, but only by the light of Gods ſpirit by the ſpirituall man.

Eightly, if now it be ſo in other hereſies as the Scripture teſtifies of them that their begining are oft-times vnknowne, euen vnto the moſte diligent labourers of the Lordes huſbandrie, and that they come in by little and little and doth not infect all at once, how much more is this true in your Antichriſtian religion, whilk (as it was fore-tolde) ſhould deceiue all nations and make them *drunken with the wine of her fornication*. And therefore your doctrine is termed in the Scripture an *iniquitie*, but an *ſecret iniquitie*: an *vnrighteouſnes*, but yet an *deceiuable vnrighteouſnes*: a *deluſion*, but yet *a ſtrong deluſion*; an *abhomination and ſpirituall fornication*, but yet put in *a golden cup*, that is, hauing the ſhewe of godlineſſe and

2. Theſ.

Reuel. 17.

and religion, and your Kirk is called *a harlot*: but yet finelie *decked in purple*, &c. not like a harlot, but a *Queene*. Your kingdome is called *a beast that speakes like the dragon*, but yet like *the lambe in his hornes*, resembling the power & authority of the Lord Iesus. Seeing then your Kirk, kingdome & doctrine is such a mysterie of iniquitie, hes such a shew of godlines, hes such a resemblance with the lambe, hes such cloakes of styles, is so deceiuable, and is such a strong delusion, as the Scripture testifies of it: is it any wonder, suppose the beginnings of this mysterie, & of the whoredomes of this queene be not distinctly marked and set downe?

Ninthly, it is likely ynough that the great credite wherein the first Bishopes of Rome was for their pietie and godlines, and the loftie estate of their successors after them, together with their crueltie & tyrannie did so dazell on the one side the eyes of the godly, that they were not inquisitiue in marking the changes and beginnings of their corruptions, and so brideled the mouthes of other some that they durst not write the thing they saw, and if they write any thing, they write it but barely & corruptly, for the tyranny of your kirk was such, that none durst mutter against your Kirk and religion, but he was taken without further as an hereticke and condemned and executed where euer your tyrannie reached.

Last of al, suppose they had bene written by the histories of euerie age, and that distinctly; yet considering the vniuersal power, craft and pollicie of your Kirk and kingdome, is it any wonder suppose they be not now extant at all, but either burnt, or els so falsifyed and corrupted that the beginnings thereof should not haue bene perceiued. For seing in the purer times when the power and dominion of your Kirk was not yet come to the height, such was the ambition & falshood of your Popes that in the presence of a council of 217. Bishops in *Carthage*, wher *Augustine* was present, they did alledge a false canon of the councill of *Nice*, for to haue established their supremacie, and vnder one of their handes sent it to the councell by their legates: the whilk was espied

Concilii Carthag 6. The popes one after an other Zozimus, Bonifacius, Cælestinus, anno 430.

and found out by the whole councell, that not only it was decreed and ordained in that councell he ſhould haue no prerogatiue ouer the Kirkes of *Aſrik*, and that none ſhould appeale to him vnder the paine of depoſition and excommunication: but alſo he was rebuked by the fathers of that councel in their letters to him. If he was ſo bould then, what maruell ſuppoſe ſince he hes falſifyed and corrupted euery hiſtorie & writing, that he ſaw might beare anie wayes witnes of the corruptions, tyrannies & abhominations of that Kirk and religion of his. And hence it is, I am ſure, that we finde ſo little written of the beginnings of their corruptions, & of them that reſiſted it. And your *Index expurgatorius* deuiſed in the councel of *Trent* for blotting out euerie thing in the writingis of men that might teſtifie of your corruptions, doth alſo ſufficiently witnes vnto the world what ye did in the former times. So, to conclude this, ſuppoſe we could not aſſigne to you the circumſtances of the changes of your religion, yet it followes not but your religion and Kirk may be corrupted and decayed.

But to ſatiſfie your demand, (ſuppoſe I hope the thinges alreadie ſaid, will ſatiſfie the conſciences of the godly) what craue you? That all the circumſtances of changes in your religion may be aſſigned to you? Firſt then, I ſay, there is nothing that may ſerue either *to make the man of God wiſe vnto ſaluation, or yet that may make him perfyte in euerie good work*, but the Scripture teſtifies: for it is able to do both theſe. If theſe circumſtances then ſerue either for ſaluation or perfection, I ſay they are ſet down in the Scripture, ſo that we neede not to goe to hyſtories to ſearch the ſame.

The firſt then ye craue, is the time when the change began. The Scripture tells you that *the myſtery of iniquitie began to work euen then in the Apoſtles dayes, and that it doth alreadie worke*, and ſo grew on from degree to degree till *he that with-held it was remoued*, that is till the Empire of Rome began to decay, and the ſeat of it remoued from thence, as the fathers expounded it, *Auguſtine, Chryſoſt. Hiero.* & ſo the citie left to the Pope the man of ſinne for him to ſet his th[illegible]ne there: for

Rome

Rome that *ſeuen hilled citie* behoued to be the ſeat of the Antichriſt, as it was foretolde by the Scripture. So, if you wil beleeue the Scripture, you haue the time. What craue you next? The place? I ſay the Scripture teſtifies of the ſame that that *myſtical Babylon*, whilk *Bellarmine* your chiefe campion grants to be Rome, *that ſittes vpon ſeuen hilles, that had the dominion ouer the Kinges of the earth*, that is the place where firſt your Kirk and religion began to decay. So there the place if ye will beleeue the Scripture. What craue you next? The author? The Scripture alſo hes foretolde that the *beaſt that came out of the bottomles pit, and ſlew the witneſſes of God and made warre with the Saintes, and ouercame them, & made all to worſhip the image of the beaſt, and the harlot Babell, (the citie of Rome) the mother of whordomes, who made all nations to drink of the wine of the wrath of her fornication*, that is your head and Kirk, they are the authors and mothers of this decay and corruption. What is the fourth thing ye require? The Kirk that ſaid againſt the ſame? The Scripture will tell you that too: *the two witneſſes of God whom ſhe killed, the woman that fled in the wildernes, the Saintes with whom ſhe made warre, & who would not worſhip the beaſt nor receiue his image, the hundreth fortie and foure thouſand that Iohn ſaw ſtanding with the Lambe in mount Sion, who was not defyled with your idolatrie, but followed the Lambe whitherſoeuer he went*. Theſe then are the true kirk whilk ſpak againſt your corruptions, who are like vnto *Eliahs* ſeuen thouſand that had not bowed their knees to *Baall*. What craue you more? The matter it ſelf they ſaid againſt? The Scripture and ye will beleeue will ſatiſfie you in this poynt alſo. The doctrine then that was ſaid againſt was *that myſterie of iniquity, that deceiuablenes of vnrighteouſnes, that ſtrong deluſion, that doctrine of the Dragon, that ſpirituall idolatrie and abhomination, that doctrine of Diuels in forbidding mariage and commanding abſtinence of meate*, & ſo forth of the reſt. What craue you laſt? The number from whom they departed? The Scripture will alſo beare witnes of this, ſeing your religion is a departure from the faith, then all theſe that euer profeſſed the faith of Ieſus ſet dovvne in his written word, euen the Lord Ieſus the head, the Apoſtles,

Reuel.17.

Lib.2.de Romano Pontifi.cap.2. Reuelat.17.

Reuel.11.& 17 Reuel.13.& 17

Reuel.11.& 12 &13.& 14.

2.Theſſal.2. Reuel.13. Reuel.17.18 1.Timoth.4

2.Theſſal.2

the layers of the foundation, the primitiue Kirk, the woman that fled in the wildernes, the Saintes with whom ye made warre, and all the elect and choſen of God that abhorred your idolatrie: Theſe are the true Kirks from whome you departed. What now craue you more? Will not the abundance of the riuers of the Scriptures of God quench and ſatisfie this your deſire, but that you muſt goe vnto the vnpure fountaines of mens writings, as though the Scripture were not ſufficient not only to make a man wiſe vnto ſaluation, but to make him perfite in euerie thing? Theſe thinges I am ſure will ſatisfie the ſoules of them that loues the trueth. But becauſe you giue no credite to the Scriptures, but counts them as *a noſe of wax*, and as one of your Popes ſpeaking to *Bembus* a Cardinall called them *a fable of Chriſt*, and yet ſuch a fable as hes inriched your treaſures. And *Sylueſter Prierias* writing againſt *Luther*, ſaies that the *Roman Kirk & Pope is of greater authoritie then the Scriptures*. O horrible blaſphemies of the holy trueth of God. Therefore we will goe to the hiſtories, and ſe what they haue teſtified of theſe circumſtances. And although all things heere be not expreſſed to the full, yet there is ſo much left vncorrupted and vnſcraped out (by the gracious prouidence of God, that would not want his witnes in all ages) out of the fathers and your own writers, that I hope wil ſatisfie the conſciences of al the modeſt & godly. (a) *Clemẽs Alexandrinus* ſaies *that the Apoſtles ſucceſſors receiued the doctrine from them, as the ſonnes from their fathers*. But he ſubioynes *that there was verie few children that was like their fathers*. (b) *Ægeſippus* as *Nicephorus* reportes, ſaies *that the Kirk remained a pure virgine as long as the Apoſtles liued vnto Traians time, but they being dead, he writes that it was ſpedily corrupted*. So if ye credite the teſtimonies of theſe men, ye ſe the Kirk remaineth not long in her integritie. And if you would heare ought of your Rom. Kirk, (c) *Socrates* ſayes that *Celeſtinus* your Pope *paſt the bounds of his preiſthood*. Read (d) *Baſilius de ſpiritu ſancto*, & there ye may ſe what change of religion was in his time. (e) *Auguſtine* teſtifies *that the multitude of ceremonies grew ſo in his time, that the condition of the Iewes ſeemed to be more*

Leo. 10.

a) Lib. 1. ſtrom.

b) Lib. 3. cap. 16.

c) Lib. 7. cap. 11.

d) cap. vlt.

e) epiſt. 119 c. 19

tollerable, nor the condition of the Kirk. Now did not this sickneſſe trow ye, grow be time? And to come to your owne wryters. (f) *Bernard* sayes, that ỹ *Miniſters of Christ (meaning of the Romane Kirk) ſerues Antichriſt* . And to the Pope himſelfe , *Eugenius* 3. he sayes (g) *And thou the ſhepheard goes forth being clothed with a glorious attyre, if I durſt ſay it: theſe are the feeding places of Deuils rather then of ſheep: thy court is accuſtomed rather to receiue good men, nor to make them good: not the euil profites, but the good decayes there.* And in another place he sayes, *From the ſole of the foote (ſpeaking of the Kirk of Rome) to the crowne of the head there is no health, nor ſoundneſſe.* And in another place he sayes, *What remaynes now (ſpeaking of the corruptions of that Kirk of Rome) but that the mã of ſinne be reuealed, the man of perdition,* Dæmonium non modò diurnum, ſed & meridianum, *that is, a deulrie not only in the day tyde, but in the very noone-tyde.* And to *Eugenius* the Pope he sayes, *In theſe ſecular attyres and powers thou hes not ſucceeded to Peter, but to Conſtantine.* The day would ſooner faile mee, nor the wryting of his complaints againſt the Kirk of Rome.

(f) in Canti 33.

(g) Lib. 4.

De con Panli. Pſal. 91. ſer. 6.

Lib. 4.

Pope *Hadrianus* the 6. in his inſtructions to his Legates whilk were ſent to the councel of *Noremberg*, he graunts and bids them say to the councel, that *We know that in this chaire, (meaning Peters Sea in Rome,) for certaine years many abhominable thinges hes bene in it: the abuſe in ſpirituall things, the excesſe in commandements, and in a word, all things are changed in a worſe.* And the councill of the Cardinals to *Paule* the third: they say, *Out of this fountaine (holy father) as from the Troian horſe, hes broken ſo many abuſes in the Kirk of God, ſik heauie diſeaſes, whereby we ſee now that ſhe is diſpaired almoſt of health.* *Æneas Syluius* a Cardinall, who alſo was Pope afterward, sayes of your Kirk, *That al faith hes periſhed in her, & loue is growne yce-colde.* And *Cornelius Bitontinus* Biſhop, who was preſent at the councell of Trent sayes, *Would to God (ſpeaking of your Kirk) that* vnanimes velut prorſus &c. *all with one heart alluterlie they had not declyned from Religion to ſuperſtition, from Faith to infidelity, from Chriſt to Antichriſt. (What would ye haue more? will ye yet be ſo ſhameleſſe as to boaſt of the puritie of your Kirk?) and from God to Epicuriſme* . I leaue the reſt, as *Platin, Genebrand, Frier Mantuã, Nicolaus Clemangii,*

Deleo carã.

Ex epiſtola 14. ad Caſpar. Schlicke. Oratio. Cornelii epi. Bitõti. 3. dom aduent, whilk was ſpoken in the councel of trent.

Franciſcus Petrarcha, *Auentinus*, and a nomber of others who are full of complaints of the abhominations of your Kirk of Rome, that certainlie I cānot but wonder at your ſhameleſneſſe in opening of your mouth, and ſaying, that your Kirk had the trueth in all things, and neuer failed nor was interrupted, againſt ſik a cloude of witneſſes, whoſe teſtimonies ye dare not refuſe. But I leaue you to the Lord. *The lippes of a lyar is abhomination to the Lord*. So your owne mouthes ſhall riſe vp in the day of the Lord, and condemne you that ſaies, Your kirk hes not failed in any ſubſtantial point of Religion. But you craue more diſtinctly the time, place, and perſons, and ſo forth, that hes brought in this mutation and change. If theſe are to be accounted authours of your erroneous doctrines who were the chief defenders thereof: then I ſay the Popes of Rome (for the moſte part) are the authours of the ſame, for they were the chief defenders thereof, ſuppoſe they had not bene the firſt teachers thereof. For, otherwiſe *Luther* cannot be ſaide to be the authour of our Religion, as ye ſay, becauſe he was not the firſt that taught the ſame, and that by your owne confeſsion. For ye ſay, that ſundrie other heretickes before *Luther* taught the ſame heades of doctrine whilk he taught, & whilk we profeſſe now. As, that Faſting ſhould be free, that onely Faith iuſtifieth, that man hes not free wil, &c. Next, becauſe it were too longſom to go throw the whole heads of your Religion, therefore I wil onlie bring a fewe examples, and that in ſome of the ſubſtantiall points thereof. As for the ſacrifice of the Maſſe, and the ceremonies thereof, I haue ſhowne the authors thereof in another place therefore I omit that now. The firſt that euer tooke vppon him to exerciſe iuriſdiction ouer the Kirks of the Eaſt, was Pope *Victor anno* 200. or 198. who tooke vpon him to excōmunicate the Biſhops of the Eaſt, becauſe they would not followe his faſhion in the celebration of Eaſter. There the perſon, time, and place, reſiſted by *Irenæus* biſhop of Lions in France, & the Biſhops of the Eaſt, & the brethren there, *Polycarpus* and ſundrie others. The firſt that took vpon him the ſtyle to be called vniuerſall Biſhop, was the Biſhop of

Prouerb. 20.

Euſeb. lib. 5. cap. 05. 26

Conſtan-

Conſtantinople, *anno* 581. Reſiſted by *Pelagius*, and after him (*a*) *Gregorius* Biſhops of Rome. And yet for al this, *Boniface* (*b*) the 3. *anno* 607. obtained this ſtyle of *Phocas* the Emperour, the murtherer of his predeceſſor, complained of by the Kirk of *Rauenna* in Italie, and reſiſted by ſundrie as ſhalbe proued afterwards. The firſt that (*c*) appointed lawes of Faſting, was *Montanus* the heretick, *anno* 145. accounted hereſie by *Apolonius* and *Auguſtine*, againſt the faſting of the *Manicheans* The *Manicheans* were the firſt we read of that miniſtred the Communion vnder one kinde, as the Papiſts does now: and ſo forth of many other olde condemned hereſies whilk your Kirk hes renewed, as ſhall be proued afterward. The firſte that gaue inckling of Tranſubſtantiation, was *Mark* a notable Magician *anno* 115. who by his inchantment hauing firſt cauſed a cup of white wine to beare the coullour of blood, made his followers beleeue that by his inuocation ouer it, that grace whilk is aboue all things, had powred his blood into the cup, refuted by (*d*) *Epiphanius* and *Irenæus*. The firſt that decreed Tranſubſtantiation in effect, was Pope (*f*) *Nicolaus* the 2. *anno* 1090. in cauſing *Berengarius* to recant, but yet it was not decreed as an vniuerſall doctrine, before Pope *Innocent* the 3. his time in a councel of *Lateran anno* 1215. as (*g*) *Tonſtall* witneſſes. The Greeke Kirk neuer conſented to it, *Bertramus*, *Berengarius*, *Waldenſis* withſtoode it. The firſte that decreed the worſhipping of Images was *Hadrian* in the 2. councell of *Nice*, againſt the expreſſe Scripture, after the example of *Marcellina* an heretick, who worſhipped the Image of Ieſus, reſiſted by ſundrie Fathers and (*h*) councels, The firſt (*i*) that impoſed ſingle life and condemned mariage in their Cleargie was Pope *Syricius anno* 390. as the *Manichees* did before him, reſiſted by (*k*) ſundrie. Let theſe examples ſerue as a taiſt to the reader.

a) Lib. 4. epiſtola 32. 38. 39
b) Platina, Sabellicus, Mariarus Scotus. Platina in vita Bonif.
c) Euſeb. lib. 5. cap 17
d) Heref. 34
e) Lib. 1. cap. 8.
f) De conſecrat. diſtinct. 2. cap. Ego Berengarius
g) de Sacrament.
h) Concil. Eliber. Concil. Conſtant Conc. Franco. f.
i) Diſtinct 82. cap Propoſuiſti
k) Sigebert & Mutius

How ſtronglie nowe yee haue manned and fortified your own Kirk & Religion by your proofes, let the reader iudge. Now let vs ſee, how ye diſproue ours. The queſtion nowe comes in of the truth of our Kirk and Religion, whether it be from Ieſus Chriſt, or not. You ſay, it is not from him, but from

from others ſince his time. If ye had gone the ſtraight way to haue proued this and to haue ſatisfied the conſciences of men, you would at the neareſt haue runne to the Scripture, and by the ſame haue diſproued it. But you in ſteede of this goe a farre by-way, and would father our religion on fleſhe and bloode, duſt and aſhes: in poynting vs out *Martine Luther* to be the father and author of the ſame, as though it had not an ancienter pedegre to reckon vnto, nor had not the begin ning & foundation of it, from the roote of *Ieſſe*, the bud of the Lord from whome it hes ſprung. And for to get your ſelf the better credite you buſie your ſelf in marking the circum-ſtances of his preaching, as time, place, matter, oppoſition, &c. Now that ye are ſo skilled and acquainted with that hi-ſtory of *Martine Luther*, that you can aſſigne al theſe circum-ſtances, it is no wonder, for that was the moſt notable and markable period of the decaying of your Babell, and of the erecting vp againe of the kingdome of Ieſus Chriſt, whilk your head & clergie had ſtampt it vnder foote for ſo many yeares, whilk ſuppoſe the beginning of it was but like *a little leauen, and as a graine of muſtard-ſeed whilk of all ſeedes is the leaſt.* Yet now ſince it hes ſo ſowred almoſt the whole maſſe, euen the moſt part of the kingdomes of Europe, whilk once was vnder your ſpirituall bondage, and hes growen vp into ſik a high tree hauing faire and great branches, vnder the whilk the Lords ſheepe may get reſte and warmneſſe, and in the whilk his ſoules that mounts vp-wardes to that kingdome, doth builde their neſts, ſo that neither can all your purgati-ons, nor yet all your axes of fire and ſworde, of buls and par-dons, of preachings and writtings, ſtay the ſpreading of the one, nor cut downe the branches & roote of the other. That *M. Luther* began at that time, and in that place, and preached againſt theſe doctrines, we do not deny, and that is not con-trouerted: But heere lyes al the queſtiõ, whether if that do-ctrine that he preached againſt, was antichriſtian or not, & whether that religion whilk hee neither invented, nor yet firſt preached (for ſundrie before him did preach that ſame doctrine, whoſe names I ſet downe in my anſwere to your ob-

obiection) but only raiſed it out of the graue of darkneſs wherein ye had buried the trueth of God. Heere then (I ſay) is the queſtion whether that religion whilk he preached hes the warrant from Ieſus Chriſt in his Teſtament or not? the whilk if ye euer diſproue by the written word of God, then ſhall we grant you all that ye ſay, the whilk is as impoſſible to you to doe, no not ſuppoſe your King would call all your wiſemen & cleargie together, as it was to all the wiſemen of *Babell* to tell and interprete *Nebuchadnezar* his dreame: Daniel 2 yea, ſuppoſe your King would reward yow glorioufly with honor and riches yf ye could do it, yet are ye not able to win your wages. Yea, ſuppoſe he would riue you in peices and make your houſe a iakes vnles ye did it, as the wiſemen of *Babell* was, becauſe they could not tell and interprete the Kings dreame. This is therefore the poynt whilk lies in queſtion betwixt vs, whilk ye ſhuld haue proued if ye could. But know ye for a trueth, that ſuppoſe he raiſed out of the graue the trueth of God whilk ye had buried, yet was he neither the inuenter nor the firſt preacher of it, but it hes for ỹ beginning & author of it, Ieſus Chriſt the Son of God, and the foundation of it in the new Teſtament of his holy Scripture. This for the author, time, and place whilks ye aſsigne.

Now, to the Kirks that ſpake againſt him. I anſwere: they were but ſik as was made drunken with the wine of your fornication, and deluded by your ſtrong deluſions, being deceiued by the golden cup, wherin you propyned them to be Reuel. 17. 4 drunken out, as it was prophecied of you. But the meaſure of your iniquitie being full, and the time of the lurking of the trueth of God being runn out, God of his infinite mercy by his miniſtry, and the reſt that followed ſince, hes opened the eyes of a great part of theſe kingdomes who firſt layd againſt him, to ſe your Kirk to be the *whore*: your kingdome to Reuel. 17. 1. & 13 be *the beaſt*: and your head to be *the Antichriſt*: your doctrine 11. 2. Theſ. 2. 3. 4 11. to be *deluſions*, and your Rome to be that myſticall *Babilon*. Reuel. 18. 4 And ſo the Lord hes made them beleeue and giue obedience to that commandement of his, *goe out of her my people &c.*

That ye call theſe the true Kirk that ſpake againſt him, that lies in the weights and ballance yet betwixt vs, for or ye proue them to be the true Kirk, ye muſt firſt proue your doctrine whilk they then profeſſed, to haue the warrant out of the word of God. So, let them haue the name of a Kirk, but of an impure and corrupted Kirk: of a Kirk infected by the peſt of your doctrine, oppreſſed by the tyrannie of your Pope and cleargie, and conſumed by the rotten humors of your Idolatrie. So then it was not the true Kirk, that is, the called ones by the light of the Goſpell (for they are the true Kirk) that ſpake againſt him, but only theſe that were infected and poiſoned with your abhominations, the whilk I grant did ouer-ſpread theſe nations as it was fore-told of her. And as for theſe firſt heads of religion whilk he oppugned: *Of your pardons, iuſtification by works, and the ſacrifice of the maſſe*, there condemnation is ſet downe in the great regiſter and Teſtament of Ieſus Chriſt the Lord of life, as ſhall be proued hereafter. So that he was not the firſt that oppugned them. Now as to the laſt the Kirks from whome he departed, he departed not from their bodie, but from the conſumption of your hereſie, that conſumed the body: not from the Kirk, but from the corruptions of your Idolatrie and abhominations in the Kirk. Not from the common-weale of Iſraell, but from your tyrānie & oppreſſion of the cōmon-weale. Not from the citie of God, but from the peſt of your doctrine, that infected the citie. And laſt of al not from the ſpiritual communion & ſocietie of the Saints of God in theſe partes, but from the cōmunion with *Babel* with Antichriſt, with the beaſt, & with ỹ Dragon, & that at the (a) cōmandemēt of the Lord *flie from Idolatrie; goe out of Babell my people*. Nowe after you haue aſsigned the mutations of our religion ſince Chriſt and his Apoſtles (as you think) you gather the whole force of it together & makes the ſtreame of your argument to runn as ſtrongly as it can vpon our Kirk and religion, that the face and forme of it might be ſo waſhen away that it be not knowen to be a true Kirk. Your reaſon then is this. The true Kirk of Chriſt hes neuerfailed vniuerſally for the ſpace of one day, becauſe our Sauiour hes promiſed to be with it to the end of the

Reuel. 17. 1. & 18. 3. & 13. 14.

a) 1. Tim. 6. 3. 4. 5. Matth 7. 15. Act. 19. & 8. v. 1. Cor. 10. 14. 2. Cor. 5, 14. 15 16. 17. 18. Hoſea 4. 15. Reuel, 18. 4.

world. But our Kirk was neuer before *Martine Luthers* daies, therefore it is not the true Kirk of Christ. As to your propoſition, if ye take failing for erring in matters of doctrine, then I denie your propoſition, for I hope I haue proued ſufficiently before that the Kirk both may erre and hes erred in all ages. But if you take failling to be vtterly aboliſhed and rooted out of the face of the earth, then I grant your propoſition, that God hes euer a Kirk, the Kirk of his elect, with whom he will be to the end of the world. And as to your aſſumption, that our Kirk was neuer before *Martine Luthers* dayes, I deny it. Let vs ſee howe ye proue it. There was none (ſay yee) before his daies neither viſible nor inuiſible that profeſſed his religion. But howe doe ye proue that, for that is ſtill denied to you? For if our religion hes the olde and new Teſtament to beare witnes to it, and Ieſus Chriſt to be the author of it in euerie poynt, as ſhall be made manifeſt by the grace of God, then I ſay whoſoeuer they were from the beginning of the world to this day viſible or inuiſible that profeſſed the true Ieſus, the true Sauiour, his true doctrine and Sacraments wherin religion ſtands, they are our predeceſſors, and are of our profeſſion and religion: ſo then ye ſhould firſt (if ye had gone ſquarely to work) haue diſproued the heads of our religion not to haue their warrand from the tables of Chriſts Teſtament, or ye had concluded that we had none of our profeſſion and Religion before *Martine Luther*. And this is the point you ſhould haue begun at, for it is not the Kirk that makes the religion, but the religion that makes the Kirk. Haue we a warrant out of the word of God for our religion, then are we the true Kirk, and the ſucceſſors of all them who euer from the beginning of the vvorld hes profeſſed the ſame. Haue vve not this vvarrant then I graunt you vve haue no true Kirk. So there is the point of our controuerſie, vvhether our doctrine be from God, out of his vvord or not. But hovve proue ye that *Martine Luther* had none of his profeſſiō before him? Firſt you gathered vpon the former things that all the true Kirks ſaide againſt him, and that he departed from them, vnto the vvhilk I anſvvered

anſwered before that theſe was not the trew Kirk, but only ſo many of euery natiõ who wasdeceiued by your doctrine, & whereof the Lord did cure a great many by his miniſtry, & by the miniſtrie of others whome the Lord did ſtirre vp ſince, ſo that neither did the trew Kirk who ſaw the trueth, ſpeak againſt nor yet did he depart from their ſocietie. Next as the lord had a true kirk in Iſrael in the time of *Elias*, euen theſe 7000. whilk did not bowe their knee to *Baal*, who was neither known to *Elias* the Prophet nor yet to the perſecuters: ſo did the Lord in the midſt of your darkneſſe and Idolatry reſerue to himſelf a true Kirk, euen theſe hundreth fortie and foure thouſand whilk *Ihon* ſaw ſtanding with the Lamb on mount Sion, who did not defile themſelues with your Idolatrie and did not worſhip the beaſt and receiue his mark: whilk ſuppoſe neither ye nor we had knowen, yet the Lord did reſerue them as he promiſed.

8. Reg 19.10.18

Reuelat. 14.1

Thirdly, I ſay *Martine Luther* had ſundry who profeſſed his religion immediately before him, who was euen knowen to the world, as I ſhall proue afterward.

Your next proofe is taken from an teſtimonie of one of our owne writers where ye alledge that it is written of *Martine Luther* and *Zuinglius*, that they were the firſt that came to the knowledge of the Goſpell. I ſay ye are not faithfull in citing of this teſtimonie, for it ſaies not that they were the firſt that came to the knowledge of the Goſpell, but theſe are the wordes *that it was an eaſie thing to them (meaning of your Kirk) to deuiſe againſt vs (meaning the Engliſh Proteſtants as yee call them) theſe curſed ſpeaches, when Martine Luther and Zuinglius firſt came to the Goſpell.* The Latine wordes are, *cum Martinus Luther et Zuinglius primum acceſſiſſent ad Euangelium.* So it ſaies not that they were the firſt that came to the Goſpell, but that it was eaſie to you to ſpew out curſed ſpeaches when they came firſt to the Goſpell. So that this worde *primum* that is, firſt, is not in compariſon with them that knew the Goſpell before, but in compariſon with that time in the whilk they themſelues knew not the Goſpell. It is an aduerb of time, and you take it for an adiectiue noune. But there

is a vaile ouer your eyes Maiſter *Gilbert* that yee can neither ſee vvhat vve or your ſelues writes: So then to conclude, ſeing the religion whilk *Martine Luther* taught, hes the warrant from Chriſts Teſtament; and ſeing all that euer profeſſed the trew religion, that hes Chriſt to be the author of it in his Scripture, viſible or inuiſible, are his predeceſſors: Therefore the religion whilk *Martine Luther* taught was the trew religion. And ſeing your religion hes not Chriſt to be the author of it in his latter Teſtament, but is that apoſtaſie & defection, that Antichriſtian kingdome that was foreſpoken of in the Scripture: Therefore I conclude that your Kirk and religion whilk he oppugned is not the true Kirk & religion, but that Antichriſtian kingdome. And this for the firſt part of your obiection. Nowe we come to the ſecond.

Maiſter Gilbert Browne.

As for the other part of the obiection whilk he alledges to be ours: that is, that our religion was neuer ſaide againſt, we ſay not ſo: for why all heretickes and others infected with falſe doctrine hes euer ſaide againſt the ſame, almoſt at all times. (a) For how ſoone that Chriſt our Sauiour planted the trueth: the Diuell immediatly ſewe Popple in the ſame, according to the parable ſet down in S. Matthew.

Matth. 13. 4

a) And therefore wonder not M. Gilbert ſuppoſe your myſterie of iniquitie ſo ſone began.

Maiſter Iohn Welſche, his Reply.

I come now to that part whilk ye ſay is vntruly alledged of you, whilk moued you to ſay that either I knew not your proofes, or if I knew them that I altered the ſame, that I might the better oppugne my owne inuention. Of my knowledge of your proofes I will ſpeak nothing. But let vs ſee whether this be my inuention or not, or rather your own proofe. You, for the confirmation of the trueth of your Kirk and religion brought in this as a proofe, that I, nor no Miniſter in Scotland was able to aſsigne the trewe Kirk that ſpake againſt it. Either then yee proue nothing, or els this muſt be one of your proofes, becauſe it was neuer ſpoken againſt by a true Kirk. Now compare theſe words with mine, and ſee whether I ſpeake ignorantlie or vntrulie of your proofes. I ſaid, that ye affirmed your religion to be trew, be-

cauſe it was neuer ſpoken againſt. Here our words are one, except this that ye ad(be a true Kirk)I vnderſtād the ſame, and therefore I gaue the inſtances, firſt of Chriſt and his Apoſtles, next of the primitiue Kirk, thirdly of theſe that liued in Poperie whilk ſpake againſt your religion; all whilk I appeale your conſcience whether think ye that I iudg them a true Kirk or not. Now in that ye expound it otherwiſe of heretickes, this is neither my words nor meaning, but your owne inuention. So that by this it may appear that either ye haue not vnderſtood my words alledging your obiection, or elſe ye haue altered the meaning of the ſame, that ye might the more eaſily anſwere to your owne inuentions, & gaineſay my words.

Maiſter Iohn Welſche his anſwer to the obiection.

Your religion of the Romane Kirk was neuer inſtituted nor preached neither by Chriſt nor by his Apoſtles, as I offer me to proue by their writings: whilk is the only touchſtone whereby all religion ſhould be and muſt be tried.

Maiſter Gilbert Browne.

I think in this Maiſter Iohn takes vpon him an impoſſibilitie, for it is ſaid that it is impoſsible to proue a(a)negatiue propoſitiō, except it be ſet downe in the word of God, whilk is of authoritie: and that I am ſure he cannot finde, becauſe Papiſtrie by him is not ſo olde as the word of God is. But in the mean time Maiſter Iohn proues nothing. He offers very faire, and when euer he proues any thing contrary to vs, with Gods grace he ſhall get an anſwer. And note here that Maiſter Iohn can ſay nothing to our argument, for to it he giues no anſwer.

Maiſter Iohn Welſche his Reply.

In your anſwere to this ſection, firſt ye thinke it impoſsible becauſe of the forme of it. Next, ye ſay it is but an offer & I proue nothing. Thirdly, that I anſwere nothing to your argumēt, nor can anſwere nothing. Now, of al theſe in order. And firſt to the forme: ye thinke it impoſſible to proue becauſe

M. Robert ſaie you is contratie to this, that the word except it be preached is but a ſlaying letter, therefore ſay you it cannot be iudge to the chriſtian religion. Sermon vpon Eſai 1 & 6. Anſwere. You belie M. Robert Bruce, for there is not ſik a word of his in theſe ſermons: this is twiſe that you haue falſelie forged our teſtimonies. Ergo, it is impoſſible to proue your Pope not to be the Antichriſt by your reſon

cauſe it is a negatiue propoſition. Is not this a negatiue propoſition that the Popes of Rome are not the Antichriſt; you can not deny it. Againe, I ask is this ſentence to be found in the vvhole Scripture; I trovv ye vvil neuer be able to finde it. Then I ſay if it bee true that ye ſay, then ye your ſelfe in your booke and this your anſvver, and *Bellarmine* and *Sanderus* and all the reſt of you that takes in hand to proue the Pope not to be the Antichriſt, takes in hand in your iudgement an impoſſibilitie (and ſo doe ye indeede, not becauſe it is a negatiue propoſition, but becauſe he is the Antichriſt in verie trueth.) What vvould the Pope your head thinke of you, if he heard you ſay ſo? Certainly I think he would not inroll your name among the defenders of his catholick faith vvhereof this is the foundation. Secondly, is there not many formall ſyllogiſmes that hes the propoſition or aſſumption negatiues, and vvil you ſay they cannot be proued if the matter be true, becauſe they are negatiues? What is this but to raiſe the foundation of Logick and Reaſon? Logick is not Rhethorick, & Phyſick is not Logick: both theſe are negatiue propoſitions, & I trow neither of thē are ſo found in the Scripture, and vvill you ſay that it is impoſſible to proue them, becauſe they are negatiues? What you meane by this I vnderſtand not, vnleſſe you doe λογομαχεῖν ſtriue about words, proue & improue, forbidden by the Apoſtle. Thirdly, ye except theſe negatiue propoſitiōs, vvhilk are ſet downe in the word of God, vvhilk hes authoritie as ye ſay, I aſſume. But your religion in ſubſtance is condemned in the word of God: Therefore by your owne confeſſion it may be proued, ſuppoſe it be negatiue: For *Nazianzene* ſaies, *that theſe ſentences that are collected out of the Scripture by a neceſſarie conſequence are of the ſame trueth and authoritie with theſe ſentences that are expreſly ſet downe in the Scripture.* And vvheras ye ſay Papiſtrie by me is not ſo olde as the Scripture, I grant that. What then? Therefore it is not condemned in the Scripture; I deny that: for Antichriſt and his kingdome are not ſo olde as the Scripture, and yet the Scripture condemned it. For not only condemns it preſent hereſies, but alſo the hereſies that was to come.

Bellarm lib. 3. de Rom. Pontif.
Sanders 40 demonſtrations.

Tim. 2. 14.

Lib. 5. de Theologia.

come. And seing Papistrie is that Antichristian religion, as shall be made manifest by Gods grace: therefore it hes the expresse condemnation of it in the word of God. The forme therefore of it, no wayes will make it impossible to be proued. As for the next thing, that I proue nothing, but offers verie faire. I answer it was not my purpose then, but I hope ye shall haue a proofe now of that whilk I offered then. As to the third then, that I can say nothing to your argument whilk ye would haue the reader to marke: vvhen I red this, I marked this, that ye would earnestly haue the reader perswaded of the inuinciblenes of your argument and my inabilitie to answere. But what bring ye with you to perswade him of the same? Your reason is, because I haue not answered it. Will this follow, I haue not (suppose it were so as yee say) therefore I cannot? It will not follow (M. *Gilbert*) I haue not answered, I cannot answere to it. But as ye haue a new Theologie, so haue ye a newe Logick. But said I nothing to your argument? What is not answvered sufficiently in the same? Your argument vvas the antiquitie of your religion and continuance of it from Christ by a lineall succession neuer interrupted, &c. And the noueltie of ours. My answer vvas: yours vvas not institute by Christ nor his Apostles in his Scripture as ours vvas, and yours vvas gainesaide in the cheif poynts by the testimonies of the fathers the first 600. yeares, and the principall points of our religion confirmed by sundrie of their testimonies. Thirdly yours vvas that Antichristian apostacie that the Scripture fore-tolde should come, and in the height of your tyrannie and Idolatrie vvas gainsayed by many before *Martine Luther*, and ours vvas professed by sundry before him vvhose names I set dovvne, all vvhilk I offered to proue, and novve shall doe by Gods grace. Novv you say this is no answvere. But is that no answver that cuts the verie throte of your religion if it be verefied, & hoghs your argument, that it doe neuer stand vp to vnder-propp your religion againe? For that religion vvhilk is not instituted by Christ in the Scripture, vvhose maine foundations is gainsaide by the testimonies of sundrie of the fa-

fathers of the first 600. yeare whilk is Antichristian, and whilk was gainesaid by the Saints that they persecuted and slew, hes not the continuance from Christ by a lineal succession neuer interrupted nor spoken against by a true Kirk till *Martine Luthers* dayes. This I am sure ye will not deny. But your religion is sik as I offered then to proue, and now hes in some poynts, and shall in other some poynts by Gods grace. The whilk if it be verifyed, then I hope ye will not deny, but that your religion hes neither antiquitie, continuance nor succession from Christ til *Martine Luthers* dayes. And that religion cannot be newly forged and inuented since *Martine Luthers* dayes, whilk hes the warrant and institution of it in the Scripture &c. This you cannot deny. But our religion is sik, as then I offered to proue and now hes done in some poynts and shall doe in other some poynts by Gods grace. Therefore our religion cannot be newly forged and inuented &c. but is the only true religion. So that this answere if it be proued, doth sufficiently vindicat our religion frō noueltie. Now if this be no answere to your argumēt, thē I say no more, but ye will answer it the sooner. And because ye formed your owne argument your selfe in your answer to me, & I haue answered to it els; therefore I wil now insist no further vpon it. And as for your lineall succession of Bishops it will come in question afterward, therefore I omit it now.

Maister Gilbert Browne.

As for the written word, it is true that it is a most faithfull witnes (& it be not corrupted) to Christ & his Kirk, as our Sauiour testifies him selfe: of the whilk opinion there is sundry Protestants, chiefely young Merchiston in his discourse vpon the Reuelation in the 21 Proposition, and other places. But that it ought to bee iudge to decide all controuersies in religion, Maister Iohn hes no Scripture for the same. It is the holy Ghost that must be iudge, and the holy writ must beare witnes thereto. For this cause the holy Ghost was giuen to the Kirk by the Father and the Son, that he might teach it all trueth. This holy Ghost giues iudgment by the Pastors of the true Kirk, as he did by the Apostles and Priestes at the councell of Ierusalem. It hes pleased the holy Ghost and vs (sayes the Apostles) and so he hes euer done since the beginning of the Kirk, when it was trobled with heresies and false doctrine. As the councell of Nice, Constantinople, Ephesus & Chalcedon.

Iohn. 5. 39. 2. Cor. 3. 6. Iohn. 6. 63. Iohn. 14. 15. 16. Act. 15. 19. 28.

Maister Iohn Welsche his Reply.

You first here decline the Scripture as iudge, to decide all controuersies in religion. And you are not the first that hes done this, but all your Romane clergie with you. And suppose there were not another thing to make the consciences of men suspect your religion that it is not found in the booke of God: yet this is a great presumption that ye giue out of it your selues. For what may all men think of the same, but that if ye were perswaded in your conscience to iustify your religion to be from Iesus Christ in his writtē word, ye would neuer decline the iudicatorie of it, and the declining of the same is an euident demonstration that yee are priuie with your selues in your own consciences that it is not from God in his writtē word. But wherfore say I that ye are priuy with your selues of this? Yee haue made it knowen to the world by your confessiō in your own bookes, that many of the cheife poynts of your religion controuerted betwene you and vs, whilk yee maintaine, hes not their originall beginning, nor author in the Scriptures, but in your vnwritten traditions. So *Petrus à Soto* a papist of great name confessed. He cals *all these obseruations Apostolicke traditions whose beginning* principium, origo, & auhor *cannot be found in the whole scripturs* and then he reckons out a number of the chief and principal heads of their religion, saying, *of the whilk sort are the oblation of the sacrifice of the altar, the inuocation or praiers to Saints, the praier for the dead, the supremacie of the Pope of Rome, the consecration of the water in baptisme, the whole sacraments of orders, matrimonie, pennance, confirmation and extreame vnction, the merits of work, the necessitie of satisfaction, the nombering ouer of the sinnes to the Preist.* *Canisius* a great Papist sayes, that *the worshiping of images, the set fastes and the sortie dayes of lent, and all that are done in the sacrifice of the masse, praiers and oblations for the dead,* & alia *and others,* he saies all these *are traditions because they are sik that they cannot be defended by the scripture.* And *Lindanus* another great defender of your Romishe faith and religion, he reckons out for Traditions, that there *are seuen Sacraments, the consecration of the water and oyle in Baptisme, the reall presence of Christs flesche and blood in the Sacrament, Communion vnder one kinde, that the Lordes*

In his booke against Brentius

In his Catechism cap. 5. de preceptis Ecclesiæ.

Lib. 4. Panopliæ cap. 100. & in fine illius libri tab. 6.

Snpper

Supper is a Sacrifice, that it ſhould be kept and adored, priuate Maſſes, Confeſſion of ſinnes to the Prieſt, Satiſfactions, Pardons, Purgatorie, & that Peter was in Rome. *Martinus Pereſius* another Papiſt nombers *the ſingle lyfe of Prieſtes* amongſt the vn-written Traditions. The trueth is ſtrong, that hes ſo farre glanced in the cō-ſciences of ſome of you, and hes opened your mouthes to confeſſe and to ſet it downe in write to the worlde, that the principall heades of your Religion, yea the very foundation and ground of it, (as the ſupremacie of your Popes, and the Sacrifice of your Maſſe and the reſt) are vn-written Traditions whilk hes not the beginning, nor originall, nor authoritie in the Lords written word: and whilk cannot be defended by the ſame, as ſome of your ſelues haue confeſſed. So it is no wonder, Maiſter *Gilbert*, ſuppoſe ye refuſe to haue the controuerſies of Religion decyded by the ſame. Let the reader nowe iudge what he may thinke of your Religion, that hes not God in his Scripture in the principal & maine foundations thereof, as ſome of your ſelues haue confeſſed, to be the authour and beginner thereof. So what needes anie further proofe againſt their Religion? out of their own mouthes the falſet of their Religion is convicted. This therefore was the true cauſe (Maiſter *Gilbert*) wherefore ye refuſed to haue the controuerſies of religion decyded by the Scripture. And for this cauſe alſo hes your Kirk heaped vp ſo manie fals calumnies, accuſations, and blaſphemies againſt the ſame, calling it *obſcure*, (a) *darkſome, doubtſome*, (b) *not neceſſarie but onlie profitable, imperfect*, (c) *a dead inke, a dumb and dead thing*, (d) *dum Iudges*, (e) *a black Goſpell, an inkine diuinitie*, (f) *a noſe of waxe that may be drawne euerie way*, (g) *containing in them diuers erroneous & damnable opinions*, (h) *whilk were of no greater authoritie nor the fables of Æſope without the approbation of the Kirk, and by the* (i) *Pope himſelf a fable of Chriſt.* And for this cauſe alſo, did they hyde it vp in an vn-knowne language, forbidding the tranſlating of it in the vulgar language, and the reading of it by the people in their mother tongue, leaſt they ſhould haue perceiued the falſet of their religion, & ſo it ſhould haue loſt the credite at their hands. So ye haue bene wiſe in your generation, *Sed Veritas tandem vincet*; but the trueth ſhall ouercome

Part 3.

a) Hoſius lib. 3 de authorit. Ec. contra. ſcript. Andradius lib. 2 ortbod. explic. Lindanus in Panoplia ſua lib. 3. cap. 6

b) Bellarm de verbo Dei lib. 4. cap. 4.

c) Inel pag. 521. Defenſ. Apolog. & Lodouicus a canon

d Pigius contro. 3 de Eccleſia.

e) Eckius.

f) Pigius hierarch lib. 3 cap. 3.

g) Foxe pag. 804.

h) Hermannus a Papiſt.

i) Pope Leo the 10. ex Iuel. defen Apolog. pag. 273

eome at the laſt. You graunt it to be a witneſſe, but yet you deale ſubtillie, whileas ye put in an exception, *if it be not corrupted*. For if you be of that minde with your Kirk, and eſpeciallie with *Canus*, *Lindanus*, & the Colledge of Rhemes, you thinke the Hebrew and Greeke fountaines of the Scripture to be corrupted. And therefore it is decreed in the Councell of *Trent*, the olde Latine vulgare tranſlation to be authenticke, whilk notwithſtanding by the confeſsion of ſome Papiſts, as *Andradius*, *Pagnine*, and *Arias Montanus*, it hes miſſed the ſenſe and meaning of the holy Ghoſt ſometimes. So you not onelie put the Lord in his Scripture out of the benche, that he ſhould not iudge & giue out the ſentence of doome againſt your doctrine, but by this exception alſo ye remoue him from the barre, that his teſtimonie in the Hebrewe and Greeke fountaines againſt you, ſhould haue no credite. Let all men iudge now what preiudice ye giue out againſt your owne religion, when as yee will not admit the Lord in his word in the Hebrew and Greeke fountaines neither iudge nor witnes. But you ſay, I haue no Scripture for mee, that the Scripture ought to be iudge. What will ye ſay then to Ieſus Chriſt in the 12 chap. 48. verſe of the Goſpell of Saint Iohn, ſpeaking to ſik as ye are, *He that refuſeth me and receiueth not my words, hath one that iudgeth him, the word that I haue ſpoken it ſhall iudge him in the laſt day*. Vnleſſe now ye be a man of perdition, ye muſt confeſſe that the word of Ieſus Chriſt, (wherof ſo much is written as may make a man beleeue, and by beleeuing to get eternall life) is *iudge and iudges preſentlie, and ſhall iudge alſo in the latter day*.) Therefore the Apoſtle ſayes, *that God ſhall iudge the ſecrets of mens hearts by Ieſus Chriſt, according to his Goſpell*. So the Goſpell ſhal be the rule of that great iudgement in that great day and ſo is it the rule of his worſhip while we are in the way to that iudgement. Suppoſe you nowe decline the iudicatorie of the ſame heere, becauſe in your conſcience ye knowe, and your owne mouthes haue confeſſed it, that ye are not able to iuſtify your religion therby, yet nil ye will ye, ye ſhalbe iudged by the ſame worde in the laſt day. But whome will ye haue to be your iudge? Ye

ſay

Canus lib. 2. cap. 13, de locis Theologicis
Lindanus lib. 1. c. 11, de optimo genere interpret
Andradius def. 6d. Trid, l. 4
Pagnin in epiſt, ad Clement, ſep
Arias Montanus tom, 8, Biblii Regii in præfatione.

ſay, the holie Ghoſt. *Bellarmine* ſayes, that we and your Kirk aggrees in that, *that the holy Ghoſt ſhould be ſupreame iudge of all controuerſies.* But is not the Scripture the holy Ghoſts owne infallible voice and breath? So then when the Scripture is iudge, the holy Ghoſt is iudge, becauſe the Scripture is the immediate voice of the holy Ghoſt, & the holy Ghoſt hes giuen out, and giues out his iudgement in all controuerſies of religion in and by the Scripture: and the holy Ghoſt illuminates the eyes of theſe that are fore-ordained to life, to ſe the trueth in the Scripture: and workes in their heart faith to apprehend it and beleeue it: and formes a ſpiritual iudgment in their hearts to try and iudge, *for the ſpirituall man iudgeth all things*. And all this he workes by the meanes of the Scripture: for it is the onlie meane and inſtrument whereby the holy Ghoſt workes faith in our hearts. Thus I reaſon therefore: He onlie can be iudge in controuerſies of religiō whoſe authority is ſik that none may appeale from the ſame whoſe iudgement is infallible true, who will not be partiall nor fauour parties: and who is able to conuict and perſwade the conſcience of the trueth, and make the partie to reſt in the ſame: But only the holy Ghoſt in and by the Scripture hes theſe properties, and no other: Therefore the holy Ghoſt in and by the Scripture is only iudge.

Lib. 3. de verbi interpret, cap. 3.

2. Timot. 3. 16 Roman. 10. 17

1. Corinth. 2. 15

And whereas you ſay, *that the holy write muſt beare witnes to it*, what will you ſay then to all the chiefe points of your religion almoſte, whilk the learned and great defenders of your faith hes confeſſed, are *vnwritten traditions whilk hes not their beginning nor authoritie from the Scripture, nor cannot be defended by the ſame*? Vpon the whilk I reaſon thus: That doctrine is not the holie Ghoſts, whilk the Scripture beares not witneſſe to: this ye ſay your ſelfe, for ye ſay, *the Scripture muſt beare witneſſe to it*: But al the chief points almoſt of your religion, as *the ſupremacie of the Pope, the ſacrifice of the Maſſe, innocation of Saints, the fiue baſtard Sacraments, the worſhipping of Images, Tranſubſtantiation, Communion vnder one kinde, Satisfactions, Pardons, Purgatorie, merites of workes* &c. hes not their authoritie from the Scripture, nor cannot be defended by the ſame, as your owne Catho-

Petrus a Soto in his book againſt Brentius, Caniſius, Lindanus, and Mart, Pereſius quoted before

tholickes (as ye call them) testifies: Therefore your doctrine and religion is not the holie Ghosts, and that by your owne testimonie. Nowe truelie (Maister *Gilbert*) I feare ye tyne your style, if you defend your religion no better nor this.

And whereas you say, *that the holy Ghost giues out his iudgement by the Pastors of the true Kirk*: I graunt indeed that the Pastors giues out publike sentence in controuersies of Religion, because they are the Lords witnesses, messingers, and mouthes to testifie, proclaime, interprete and discerne his truth from falset. But first, the rule of this their iudgement shoulde be the word of God, vnto the whilk they are bound in all their testimonies and iudgements, from the whilk if their iudgements swerue but an inche-broad, they are not the iudgements of the holie Ghost: so that all their decreetes and determinations in the worship of God, and man his saluation, should onlie be receiued accordinglie as they aggree or dissent from the same. For the Apostle (*a*) pronounces *him accursed suppose he were an Angell that woulde preache another Gospell then that quhilk he preached*, and he preached (b) *nothing but out of the Scripture*. But your Romaine Kirk by the contrarie sayes, That their decreets and sentences should be taken *without all tryall & examination because whatsoeuer they decree (say they) in manners or doctrine, whether they be comprehended in the Scripture, or not, they cannot erre.*

a) Galat. 1. 8.
b) Act. 26. 22.

Bellarm. de Ecclesia lib. 1. de concil. cap. 18. & lib. 3. cap. 14

Next if it be asked of you whome ye iudge to be the Pastors of the true Kirk, you will answere (as ye do) that your Kirk is the only true Kirk, and your Bishops and Popes the only true Pastors, so that they only must be the iudge to end all controuersies. And *Bellarmine* is plaine in this: for he saies *the Pope is chiefe iudge in all controuersies in religion, either he him self alone or with his councell, and that in his iudgement and sentence all men should rest, & he should be obediently heard of all the faithfull in all matters of controuersie, whether he can erre or not*: and their canon law hes decreted that *no man should rebuke him, suppose he should carrie with him innumerable soules to hell.* And they teach that their decreets should not be examined of any whether they be aggreable to the Scripture or not: but that they should

Bellarm. lib. 3. de verbi interpret. cap. 5. & 9. & lib. 4. de Romano Pontif. cap. 2.

Dist. 40. cap. Si Papa
Bellarm. lib. 1 de concil. cap. 18.

ſhould be receiued, as the expreſſe word of God and the Goſpell. But firſt iudge thou (reader) in what ſuſpition they haue their religion in their owne harts, they haue declined the holy Ghoſt ſpeaking in the Scripture, and that not only as iudge, but in the authentick Greeke and Hebrew as witnes. So their religion cannot ſtand, if the Lord be either as iudge in his Scripture to giue out ſentence of it, or as witnes in the authentick copies to hold his hand at the bar and depone againſt it. Now whome would they haue as Iudges? Their owne Paſtors and the Pope, and all their determinations to be receiued without a triall, as the Goſpell and expreſſe word of God as though their religion could not bee iuſtified, vnles the Fathers and forgers thereof, the Popes & Biſhops of Rome were ſet on the bench to be Iudges thereof. Now what a vnrighteous thing is this, both to be partie and Iudge? For the chief controuerſie is of themſelues, whether he be the Antichriſt or not? and his Miniſters and Kirk Antichriſtian or not? But what ſhew of reaſon can you haue for this? The prince of life, the ſonne of God, who is the righteous Iudge of the whole world, in that great controuerſie wherein it is called in queſtion whether he was the Meſſias or not, deſired not to be the Iudge, for he ſaide *if I teſtifie of my ſelf (much more if I iudge of my ſelf) my teſtimonie is not ſufficient* but referred this controuerſie to the Scripture ſaying *ſearch the Scriptures &c.* And yet you that are but fleſhe and blood, duſt and aſhes, yea monſters and incarnate diuels, as your owne writers and Councels hes teſtified of ſome of your Popes (*Concilium Conſtantienſe*) who may erre and hes bene heretickes, as ſome of your Popes hes beene, and that by your own teſtimonie, you wil not only beare witnes of your ſelues, but alſo be Iudges in the controuerſies of your ſelues, reiecting the iudgment of the holy Ghoſt in the Scripture. Al men, ſaies the Apoſtle, are lyars, how then ſhal I certainly know but they may lie: how ſhall my conſcience reſt in their iudgment: ſhall I haue no better warrant for my ſaluation nor the teſtimonies of your Biſhops and Popes who are but men and ſo may lie, who are party and ſo neuer will con-

and Rhemiſt annotat. in 1. Theſſ. 2. ver. 12. & Ioannes Maria vertuſ editus anno 1561. & Hoſius lib. de expreſſ. ver. Dei pag. 97

Ioh. 5. 31

Ioh. 5. 39

condemne them ſelues, and who of all men hes moſte foullie erred? What is this but to make the voyce of your Biſhops and Popes of greater authoritie nor the voice of God in his Scripture? for ſeeing it is the ſenſe of the Scripture that is called in controuerſie, and the ſenſe of the Scripture, is the Scripture it ſelf: and your doctrine is that I muſt embrace ſik and ſik interpretations of the Scripture that are called in controuerſie, and my conſcience muſt reſt in the ſame, without further tryall, becauſe he hes ſo decreed it: What is this, but not onelie tō make him equal to the lord? (For God onlie hes that priuiledge to be beleeued, becauſe he ſo ſpeakes; mans teſtimonie ſo farre onelie is to be credited as it may be warrāted by the ſcripture:) but alſo to preferre his authoritie to the voice of God in his ſcripture, ſeeing he is iudge of the ſame, and not that onelie, but to hang my ſaluation vpon his voice and teſtimonie? And ſeeing ye will haue them iudges, what is the cauſe that their Canons, lawes, and determinations, are not as authentick as the Scripture, and inſert in the Canon of the ſcripture? But let vs ſee your reaſons. Firſt you ſay, *That the holy Ghoſt was giuen to the Kirk by the Father and the Son, that he might teach it all truth.* I grant this, that thē holy Ghoſt is giuen to euery one of the elect, aſwel Paſtor as people, to lead thē in all truth in ſo far as may bring them to ſaluation. And yet ye will not make euery one of thē iudges: next euery one of the elect may erre notwithſtāding of this promiſe, ſuppoſe not totally & finally and therefore cannot be Iudges of religion. Secondly, you alledge the example of the councell of the Apoſtles and Elders. It is true in that controuerſie that aroſe among the Chriſtians concerning the obſeruing of the ceremonies of the law of *Moſes* that the Apoſtles and Elders with the whole Kirk after reaſoning defined the ſame, & writes the ſame to be obſerved by the Diſciples euerie-where: but firſt they were Apoſtles and was infallibly gouerned by Gods Spirit that they could not erre in teaching and writing: but your Paſtors are not Apoſtles and may erre. Next they aſſemble with the Elders and the whole Kirk, and all with one accord

defines

defines. You in your councell excludes all except your Bishops to be ordinarie Iudges to giue out iudgement and your Popes, neither Elder nor bretheren hauing power of voting with you. Thirdly, they define according to the Scripture (saying (a) *as it is written &c.*) This controuersie to make vs to vnderstand and wee will not bee more nor blinde, that this rule should be followed in all councels to determine in controuersies according to the Scripture. Vpon the whilk I reason if the Apostles who had that high measure of Gods spirit whilk neuer man had since, so that in writting and teaching they could not erre, if they, I say, did determine the controuersies of religion according to the Scripture, how much more then are all Pastors since who may erre both seuerally and ioyntly together in a councell, bound to follow the same rule? And whereas ye call their Elders Preists you stile them, not as the holy Ghost hes stiled them there, so their they are called πρεσβυτεροι that is, Elders, and not ἱερεῖς, that is, sacrificing Preists as ye suppone. Your third reason is, the practise and custome of the kirk in deciding the controuersies of religion in councels: we grant that this is a verie cõmodious meane to search & find out the trueth by the Scripture: for first the more they are that seekes the trueth, it is the more easily found. Next the consent of many in determining a trueth wil be of greater authority to repres heretickes nor if it were aggreed vpon only by a few. But yet they should determine nothing but that whilk is warranted by the Scripture, and their determinations only in so far forth to be receiued as is aggreable to the same. And this we grant hes bene done in the councel of the primitiue Kirk. And therefore the Emperor *Constantine* speaking to the fathers of the councel of *Nice* saies *sunt libri Prophetici et Apostolici qui apertè quid credendum sit, docent &c.* That is, there are the bookes of the Prophets and Apostles, who teacheth plainly what we should beleeue. All contention therfore laid aside, let vs take the soueraigne decision of these thinges whilk are called in controuersie, out of the scriptures whilk are inspired by God. And this we

Act. 15, 21, 22. 23 Bellarm. lib. 1 de concil. cap. 10.

Act. 15. ver. 15.

λυσιν

grant, and this we craue. But that councels ought to determine any thing of their owne authoritie in matters of religion whilk binds the conſcience, without the warrant of the word, that we deny.

Maiſter Gilbert Browne.

The iudgement of God in cauſing ſik a dimnes and darkneſſe to fall vpon your eies, it is to be wondered at.

It is an wonder that Maiſter Iohn will refer any thing to the written word, ſeing that he and his hes no warrant that the ſame is the word of God but by the authoritie of the Romane or Papiſts Kirk. For vnderſtand there was no Kirk worthie of credite, immediatly before *Luther*, but that Kirk.

Maiſter Iohn Welſche his Reply.

Luc.16.29. Ioh,5 39.Act.26.22. Rom,12.& 16.26 2.Tim.3.16 2 Pet,1,19 Apoc 1.3.cap.vlt

You wonder that I refer any thing to the Scripture. But what a wonder is this that ye are ſo far blinded of God that you think that a wonder in me whilk *Abraham* hes done, whilk the Prophets hes done, whilk our Sauiour and his Apoſtles hes done, and whilk the fathers hes done (for all theſe haue referred the infallible teſtimonie and deciſion of the wilof God concerning his worſhip vnto the Scriptures,) yea whilk your ſelfe alſo hes done, for ye make it a witnes. But what hes moued you to think this a wonder in me, whilk ſo many and your ſelfe alſo hes done before me? Becauſe (ſay ye) that he and his (that is, our Kirk) hes no warrant that it is the word of God, but by the authoritie of the Romane or Papiſt Kirk. I grant in deed (Maiſter *Gilbert*) that you and your Kirk are plunged in this blindnes and miſerie that all the warrant that you haue not only of the Scriptures them ſelues, that they are inſpired of God, but alſo of al your doctrine and religion is the teſtimony of your Romane Kirk, that is, of your Pope and Cleargie (for ſo ye interprete the Kirk) ſo *Bellarmine* grants *that all the certaintie of all doctrine depends vpon the authoritie of the preſent Kirk* (meaning the Pope and his Cleargie) and *Stapleton* ſaies that *it is no abſurd thing not to beleeue God but for the teſtimony of the Kirk*. *Pigius* ſaies, *that it is not needefull to beleeue all that Matthew and Iohn write in their Goſpels to be true, becauſe that they might faile in memory & lie as al men may doe. Eccleſiaſt. hierarch. lib. 1. cap. 2.* And *Hermanus* ſaies *that the Scripture would be of no more authoritie then the fables of Æſope were not the teſtimony of the Kirk*. And ſo blind and miſe-

Bellarm. de fact. lib 1.cap.25 Lib.1.contra Whitak. de authoritate ſcrip. cap 10

rable

rable muſt you be that hangs the certaintie of all religion, and of man his ſaluation vpon ſo ſmall a threed as the teſtimony of your Popes and Cleargie. What peace in conſcience can any man haue that profeſſes your religion, whilk teaches that the certaintie and warrant of all the doctrine in the Scripture, and the Scripture it ſelfe, that they are of God, but the teſtimony of your Popes and Clergie? What is it to expone the certaintie of the Lords ſcripture and of al religion comprehended in the ſame, to the mocking & deriſion of the wicked, if this be not? Yea, is not this to prefer the voice and authoritie of your Popes and Cleargie to the voyce of God him ſelfe? For what is the teſtimony of your Kirk, but the teſtimony of men? And is not the ſcripture the teſtimony and voyce of God him ſelfe? Do ye not therefore lift vp the authoritie of your Kirk, that is, your Popes and Clergie aboue the authoritie of God in his word whilk as you ſay, that there is no other warrant of the Diuinitie of the ſcripture, but only the teſtimony of your Kirk? But God be thanked in Chriſt Ieſus who hes deliuered vs from this blindnes: for we haue other warrants (Maiſter *Gilbert*) whereupon the certaintie of our ſaluation and the Diuinitie of the ſcripture depends, nor by the teſtimony of the true Kirk much les the teſtimonye of your Kirk whilk is Antichriſtian, and giuen ouer of God to beleeue lies, and ſo worthie of no credite. But how proue ye it? Ye ſay there was no other Kirk immediately before *Luther*, but that of yours; whilk was worthie of credite. Wherevnto I anſwer: firſt that is falſe: for there was a true Kirk immediately before him whilk ye perſecuted, as I haue proued els where. Next I ſay, your argumnt will not follow: there was no other Kirk immediately before him &c. Ergo, we haue no other warrant that the ſcripture is the written word of God. For we haue alſo the teſtimony of the Kirk of the Iewes concerning the olde Teſtament, and of the primitiue Kirk in all ages, concerning both the olde and new Teſtament, whilk are not only other warrants nor the teſtimonies of your Romane Kirk, but alſo worthie of more credite. Next, I ſay we haue

many more principall and more effectuall warrants that the scripture is of God, nor the testimony of the Kirk, either past or present: as first the testimony of the holy Ghost, crying, testifying, and sealing vp in all consciences of the godly, not only the trueth of the doctrine contained in them, but also the diuinitie of the scripture, whilk *Stapleton* denies not, and therefore the scripture sayes *that the spirit (that is the holy Ghost) bears witnes that the spirit (that it is the doctrine) is truth.*

Lib. 1. de authorit scrip, cap. 1. 6. 7

1. Ioh, 5, 6.

Secondly, the testimony of the Scripture it self warranding and testifying of it selfe, *the whole Scripture is inspired of God.* The olde Testament warranted both by the testimony of the selfe, the histories and prophesies testifying of the books of *Moses*, and also by the testimonye of the new Testament both in (*a*) generall, and also in (*b*) particular as the books of *Moses* and the historical bookes, as the history of the Queene of (*c*) *Saba*, and of the widdow (*d*) *of Sarepta*, and of the (*e*) *Psalmes*, in sundrie places, and of sundrie of the bookes of the old (*f*) Testament, and (*g*) *Ruth* also. And out of *Esay*, *Ezechiell*, and *Ieremie*, manie testimonies are cited, and out of the bookes of the smal (*h*) prophets. And sik like the new Testament hes the confirmation of it out of the olde Testament: for whatsumeuer thing were prophecied in the olde Testament concerning the *Messias* are fulfilled in the new Testament, so if the old Testament hes authoritie, the new Testamēt also hes authoritie. And sik like (*i*) *Peter* by his testimonie confirmes the Epistles of *Paull* to be the written worde of God. Thirdly, the maiestie of the doctrine whilk shines in it, the simplicitie, puritie, and heauenlynes of the speache therein, whilk is not to be found in any other writings whatsoeuer, the ancientnes and antiquitie of them, as the bookes of *Moses* far ancienter then any other writing. The accōplishment of the prophecies and oracles in them as they were fore-told, their miracles and wonders whereof they testifie. The testimonies of the holie Martyres that shed their blood in the defense of the trueth of them, their wonderfull preseruation notwithstanding of the rage and crueltie of sundrie tyrants who sought them out most diligētly to haue de-

2. Timoth. 3
a) 2. Pet. 1, 19. Luc, 24, 44. Luc, 16, 29. Ioh 5, 39
b) Matth, 5, Math 19. 7. & cap, 22 Ioh, 3, 14
c) Matth. 12
d) Luc, 4
e) Act, 2 Act, 13
f) Hebr. 11
g) Matth. 1
h) Act, 7, 42
i) 2. Pet, 3, 16

1. Kings 13
Esai 44

deſtroyed them, all teſtifying of the diuinitie of the holie Scripture. So then to conclude this, ſeing we haue the teſtimonie of Gods Spirit, ſealing vp the trueth of them in our hearts, aad the teſtimony of the ſcripture it ſelf, teſtifying of the ſelf ſo many manner of waies: and ſundrie other arguments out of the ſcripture it ſelfe: and the teſtimony of the Kirk in all ages, all warranting to vs the diuinitie of the holy ſcripture, I cannot but wonder at the vnſearchable iudgment of God, in blinding you ſo far, that ye haue ſet it down in writ, that we haue no other warrand of the holy ſcripture but the authoritie of your Kirk.

Maiſter Gilbert Browne.

And albeit heir it were not neceſſarie to me to proue any heades of our Religion by the worde of God, becauſe Maiſter Iohn hes promiſed to improue the ſame by the word, whilk he is no way able to performe: yet to ſatisfie the Chriſtian Reader, and that he may know that the word of God is onlie on our ſide and with vs, ſo that their expoſition and notes be taken from the ſame: I will ſet downe (godwilling) ſome heads for examples cauſe, that that ſame doctrine whilk we teach and practiſe, is the ſame that our Sauiour and his Apoſtles preached before, and is written in the ſame that he calles the touchſtone.

Maiſter Iohn Welſche his Reply.

Howſoeuer ye ſay this (Maiſter *Gilbert*) that that doctrine whilk ye teach and practiſe in your Kirk, is that ſame whilk our Sauiour and his Apoſtles teached before, and is written in the Scripture, yet in very trueth there is nothing leſſe in your conſcience. For if you and your Romaine Kirk were ſo perſwaded, wherefore then ſhould ye haue declined to haue it tried by the ſame? and wherefore hes ſome of your owne chiefe pillers and defenders of your Romane religion who knowes the certaintie of the ſame, wherefore (I ſay) would they haue proclaimed it by write vnto the worlde, that the moſt part and the principall heads of their religion, are vnwritten traditions, whilk hes neither their originall, beginning, nor authoritie in the Scripture, nor cannot be defended by the ſame? And wherefore would your Romane kirk

haue heapt vp so many fals accusations and blasphemies against the same? and wherefore last of all would ye haue set vp your Pope & his bishops to be supreame and soueraigne iudge ouer the same, as you doe? But this you doe, because you knowe that if ye reiected the Scripture as far in worde, as ye do in deed, the consciences of the poore people would at the last withdrawe themselues from vnder your tyranny, and would goe out of your fellowship for the safety of their soules: so vnder the cloak and pretence of the Scripture, ye keepe them in your communion. And surelie, were not for this cause onlie, you would regarde no more of the testimonie of the Scripture, nor of the *testimony of the fables of Æsope.* For, *the chief authoritie and all the surete and certainty of all Religion with you, as Bellarmine and Stapleton confesses, is (not the testimony of the Scripture) but the authoritie of your owne Kirk.* So I assure thee, reader, it is but for a shew that they bring forth the Scripture to proue the heads of their religion. Let the matter therfore be tried betwixt vs by these examples whilk ye set downe heere.

Bellarm. de sacr. lib, 2 cap. 25
Stapl. lib 1. cont. Whitaker. ca, 10

Maister Gilbert Browne.

Epist. 28. ad Hier.

1. We say with Saint *Augustine* that the Sacrament of Baptisme is so necessarie to infants, that they cannot come to heauen without the same, whilk is contrary to their negatiue faith, where they call it the Popes cruell iudgement against infants departing without the Sacrament. First, I say, that Christ taught the same doctrine in these words, *Except a man be borne again of water and of the Spirit, he cannot enter in the kingdome of God.* We say this is spoken properlie of the Sacrament of Baptisme, because there is no regeneration of water and the Spirite of God, but in Baptisme. The same is the doctrine of the Apostles also. *When they expected the patience of God* (sayes S. Peter) *in the dayes of Noe when the Arke was building, in the whilk, few that is eight soules, were saued by water, whereunto Baptisme being of the like forme now saues you also.* And Saint Paule sayes. *For as many of you as are baptized in Christ, haue put on Christ.* And *Ananias* saide to Saint Paule *And now what tarriest thou, rise vp and be baptized, and washe away thy sins, inuocating his name.* And Saint Paule himself in another place, *Christ hes saued vs by the lauer of regeneration and renouation of the holy Ghost.* I thinke there is no Christian reader that sees these places, but he must say that Baptisme is most necessarie to infants, except he will beleue rather the exposition of the Ministers, nor of the word of God.

Ioh. 3. 5

1. Pet. 3. 20, 21

Galath. 3. 27
Act. 22. 17. Act. 2 38

Tit. 3. 5. Rom. 6 3, 4, 1. Cor. 6, 11
Mar. 16, 16

Maister

Maister Iohn Welsche his Reply.

First, ye begin at the necessitie of the Sacrament of Baptisme, whereof ye affirme that it is so necessarie, that infants cannot come to heauen without the same. As for Baptisme we graunt that it is a most effectuall seale and pledge of our ingrafting in Christ Iesus, and of the remission of our sinnes through his blood, & regeneratiō through his Spirit, so that either the neglect or the contempt of it, (because it is the neglect and contempt of the couenaunt it selfe, and of Christ Iesus the foundation of the couenant) is damnable. But that it is so absolutelie necessarie to infants, that without it they cannot come to heauen: to wit, these whome he hes predestinate, it being neither neglected nor cōtemned, but death preuēting the receiuing of it: that we allutterly deny as impious, vngodlie, and cruell. For first I say there is none that is in the couenant of grace, & who hes God to be their god, and are holy, that can perish. This you cannot deny. But the children of the faithfull who are of his secret election are sik before they be baptised. And this I proue. The Lord promised to *Abraham I will be thy God and the God of thy seede.* And this Peter also testifies, *The promise* (saieth he) *is made to you & to your children.* And the Apostle sayes, *that the children of the faithfull are holie*: Therefore the children of the faithfull who are of Gods secret election, suppose they die without Baptisme, doth not perishe. Secondlie, if Baptisme were absolutelie necessarie to saluation, then the grace of God were bound to the Sacrament. This cannot be denied. But your Maister of sentences sayes, that the grace of God is not bound to the Sacraments, and it is impious so to thinke, that Gods free grace and saluation is bound to the instrument. Thirdlie, if Circumcision was not absolutely necessarie to saluation in the old Testament, then Baptisme is not absolute necessarie now, because Circumcision was as straitly enioyned to them, as Baptisme is enioyned to vs, and Baptisme is succeded in the roome of the same, but Circumcision is not absolute necessarie. For *Lombardus* is rebuked by the Doctors of *Paris* because he so thought. And *Dauid* doubtes not

Gen. 17, 17
Act. 2, 39. 1. Cor. 7. 14

to

to say of his childe who died the seuenth day, and so before he was circumcised, *I shall goe to him, &c.* and so he pronounced that he was saued: and al the time that they were in the wildernesse, almost 40. yeares, Circumcision was neglected, whilk plainlie showes, that it was not so absolute necessarie, that saluation could not be obtained without it. Therefore Baptisme is not so absolute necessarie to saluation, as ye suppose: for the grace of God is of no lesse force in the new Testament, nor it was in the olde. Fourtlie, we read of sundry that receiued the holy Ghost before they were baptized, & seing the holy Ghost where he is, regenerates to eternal life: Therefore life eternall is not bound absolutelie to Baptisme Fiftlie, what a crosse and disturbance is this, that your doctrine brings to the consciences of all these parents, whose children hes bene preuented by death, before they could be offered to be baptized? if they beleeue your doctrine, how often will this come in their minde, that their children are damned. And seeing the infants themselues are not in the cause that they are not baptized, but their death preuenting by Gods prouidence, or the Parents neglecting or contemning the same, or persecution, or one impediment or other hindering, wherefore are ye so cruell to iudge them to bee damned for that, whereof themselues are caulleſſe? And last of all, if ye be acquainted in the histories of the Kirk of God in the first age, ye will finde many that delayed to be baptized, vntill their latter age, whilk they would neuer haue done and they had thought it simpliciter necessarie to saluation as ye doe. And *Ambrosius* doubts not to say that *Valentinian wanted not the grace of Baptisme, suppose he wanted Baptisme it self*: the whilk he would neuer haue saide, if he had thoght it absolutely necessarie to saluation. And *Bernard* sayes, *I can not altogether despaire of the saluation of them who wants Baptisme not through contempt, but onlie through impossibilitie to get it.* And in that same place hee sayes. *So also if our Sauiour Christ for this cause. When he had saide, hee that beleeueth and is Baptised shall bee saued: did of purpose in repeating the sentence, omit to say: Hee that is not Baptised, but he that beleeueth not shall bee damned, for hee saw*

that

that faith only might ſuffice to ſaluation, and without faith nothing can ſuffice. Iuſtly then might your Popes ſentence and your own be ſaid to be cruell, in our confeſsion. But how proue ye this doctrine of yours to be Chriſts? Ye cite the three chapters of *Iohn* where our Sauiour ſaies, *Except a man be borne againe &c.* vvhilk ſay ye is properly meaned of the ſacrament of baptiſme. Vpon the whilk ye infer the neceſſitie of the ſame. Whereunto I anſwere that interpretation of yours is falſe: for our Sauiour ſpeakes not here of the ſacrament of Baptiſme: and that for theſe reaſons: firſte, our Sauiour ſpeaks here generally of al men, and not of infants only, and therefore he ſayes, *Except a man be borne &c.* ſpeaking to *Nicodemus* who was a man and not an infant, ſo that if your expoſition were true all men that died without baptiſme and not infants only, are excluded from heauen. But that is falſe: for firſt the good theef was not baptiſed with water, and yet our Sauiour ſaide to him, *this night thou ſhalt be with me in paradiſe.* And therefore our Sauiour ſpeakes not here of the ſacrament of baptiſme: for he ſpeakes of that new birth by water and the ſpirit without the whilk none can be ſaued: but this theefe and others were ſaued without the baptiſme of water: therefore he ſpeakes not here of it. Next our Sauiour in that place ſpeakes of that new birth by the ſpirit & water whilk is ſo abſolutely neceſſarie to the ſaluatiō of al men that it admits no exception. This cannot be denyed. But *Bellarmine* makes two exceptions againſt the abſolute neceſſitie of baptiſme: one of martyrdome, the other of true conuerſion and pennance, whereof (ſayes he) either of them ſupplies the want of baptiſme. Therfore our Sauiour ſpeakes not here of the ſacrament of baptiſme. Thirdly if we will beleeue Chriſt Ieſus expounding him-ſelfe, and Scripture expounding Scripture, I ſay, by water is not alwaies meaned the ſacrament of baptiſme: but the purifying grace of Chriſt whilk is called the water of life, ſo our Sauiour ſpeakes in the 4. chapter of *Iohn* verſe 11. & 7. chapter verſe 38, And in that ſame ſenſe water is here added to the ſpirit to expound the more ſenſibly the efficacie of the ſpirit in waſh-

Lib. 1, de Baptiſ. cap. 6

ing and clenſing vs, as fire is added to the ſpirit in the 3. of *Matthew.* 11. verſ. He will baptize you with the ſpirit and with fire, whilk is not properly vnderſtoode of any naturall fire, but taken figuratiuely to expound more ſenſibly the force and eficacie of the ſpirit in burning vp our corruption.

Fourthlye, what an abſurd thing were this whilk ſhoulde follow if your expoſition were true, that for the want of the ſprinkling of a little water, the infants ſhould periſhe that are in the couenant, ſeing they were not the cauſe of the want of it. Further, I ſay, that ſuppoſe baptiſme were here meaned: yet there is no ſik neceſſitie as ye ſuppoſe, for if martyrdome and pennance may ſupply the want of this water (as *Bellarmine* confeſſes) how much more may the holye Ghoſt ſupply the want of the ſame in infants: and if anye thing may ſupply the want of it, then it is not ſo abſolutely neceſſary that al theſe infants are damned that wants it.

Iohan. 6. 53

2. Our Sauiour ſpeakes as generally and abſolutely, *Vnleſſe you eate the fleſh of the ſonne of man and drink his blood, ye haue no life in you,* whilk ye interprete of the other ſacrament, ſo that if your interpretation were true, the Euchariſt ſhuld be as abſolutely neceſſarie to the ſaluation of infants, as you ſay baptiſme is. But the firſt you wil not grant. Therefore the other muſt alſo be falſe. 3. If here ye would infer a neceſſitie of baptiſme, then I ſay at that ſame time it began to be neceſſarie: for he ſaies not, *he that ſhal not be borne againe &c. But he that is not borne &c.* But *Bellarmine* ſaies it was not neceſſary while Chriſts death, yet not while the Pentecoſt fiftie dayes after his death, therefore it is not like that any neceſſitie of baptiſme is here vnderſtanded: for it had bene good reaſon that Chriſts baptiſme whilk was miniſtred while he liued in the fleſh ſhould haue bene as neceſſary as the Apoſtles baptiſme whilk was miniſtred afterward. But the firſt was not abſolutely neceſſarie, as *Bellarmine* teſtifies, therefore neither is the ſecond. And laſt of all, leaſt ye ſhould ſay all this is our expoſition, the Maiſter of the ſentences expounding this place, who ſuppoſe he be of this iudgement with you concerning

Lib. de Baptiſmo cap. 5

Sent. lib 4. diſtin. 4. cap. His autem

eerning infants departed, yet he saies that this place is to be vnderstanded of them who might haue bene baptized, but contemned the same: therefore this place imputes no absolute necessitie of it. As for the rest of the places of Scripture whilk ye quote, they serue nothing to proue sik an absolut necessitie of baptisme, as ye suppose, but only sets downe the effects of the same whilk are sealed vp in the harts of the beleeuers by the holy Ghost, as the inwarde worker, and baptisme as the outward instrument, (*a*) as our saluation through the death of Christ, our (*b*) vnion with Christ, and (*c*) with his death, & (*d*) remission of sins, regeneration, mortification of the olde man. And therefore circumcision in whose roome baptisme is succeeded it is (*e*) called *the seale of righteousnesse whilk is by faith*. Take away therefore your exposition from these places, and there will no sik absolute necessitie of baptisme follow here as ye suppose. And therefore (*f*) *Bellarmine* the learnedst of your writers, because he knew that these places whilk ye quote here could not proue sik an absolute necessitie of baptisme, nor haue no appearance to proue the same, doth not cite one of them for the proofe of the necessitie, except only the third of *Iohn* leauing all the rest. And as for that of *Augustine*, we grant he was of that mind that baptisme was necessarie to infants, but he was also of that iudgment that the Eucharist was necessarie vnto them, and yet your Romane Kirk, nor you neither, I hope, wil subscriue to this error of his. Seeing therefore you dissent from him in the necessitie of the one, and that vpon good ground of the Scripture; why may not we also dissent from him in the other hauing so many groundes and reasons out of the word of God to the contrarie, as hes bene sayd? And this for the first point. Now let the christian reader iudge vpon whose side the word of God is.

a) 1. Pet. 3. 20. 21. Tit. 3. 5. Mar. 16. 16 b) Gal. 3. 27 c) Rom 6. 3. 4 d) Act. 22. 17. & 2. 38 1. Cor. 6. 11 e) Rom. 4

f) Lib. 1. de fact. Bapt. cap. 4

Maister Gilbert Browne.

a Our doctrine is, that ane man by the grace of God may keep the commands of God, and obey him, whilk is contrarie to their confession of faith Our doctrine in this is the doctrine of Christ and his Apostles. Christ saies, *If you will enter into lyfe, keepe the commands.* And againe, *If ye loue me keepe*

Matth. 19. 17

Ioh,14,15,24 Mat,11,29,30

my commands: And in another place, *He that loues mee not, keepes not my wordes, &c.* Also, *Take vp my yoake vpon you, &c. For my yoake is sweet, and my burthen light.* Now I beleeue that no man can deny, but this yoake and burthen of Christ is his commands and Lawes. This same doctrine the Apostles teached, Saint Paule sayes, *I can doe all things in him that comfortes mee:* and before, *For it is God that works in you both to will and to accomplish according to his good will:* and Saint Iohn sayes, *This is the charitie of God that we keep his commandes, and his commands are not heauie.* Now farther nor these, we read that (*a*) Noe, (*b*) Abraham, (*c*) Iob, were iust men, and obeyed God: and Saint Luke sayes, that Zacharias and Elizabeth his wife, were both iust before God, and walked in all the commands, and iustification of our Lord without blame. There are many other places in the olde Testament of the same matter, of the whilks I haue noted som on the margent. Now holde away from these places the Ministers commentaries, and I beleeue that all men wil confes, that our doctrine in this, and the doctrine of Christ and his Apostles is all one.

Phil,4,13, & 2,13 1,Ioh,5,3

a)Gen,6 9 b)Ge, 26,5 c)Iob,1,22 d)Luc,1,6 3.Kings14 8, 4. Reg,18,3,4.Reg, 20,3, 4,Reg, 23, 25, 2,Par.15,15,

Maister Iohn Welsche his Reply.

It appeareth that Maister *Gilbert* is loath that the secrete of the doctrine of his Kirk should be knowne to the people, because he knowes in his heart they would abhor the same: their owne harts and consciences witnessing to the contrarie. Therefore he hes hid vp the poison of it, and couered it as secretlie as he could. But that wherein you are darke, the rest of your Romane cleargie are plaine. For first, whereas ye say, that a man by the grace of God, may keepe the commands, *Bellarmine* expones more clearlie & sayes, *By the helpe of the grace of God.* And the Monkes in that forme of abiuration set out *anno* 1585. sayes, *that man by the new strength of grace infused in goodwill, may keepe the commands.* So that whereas your words would seeme to import that the grace of God is the onlie cause of this obedience to Gods commandements in the faithfull, and so I thinke euerie one almost who is not acquainted with the doctrine of your Romane Kirk wil take it, and so it may be ye teach them. The rest of your brethren are more plaine, in halfing it betwixt Free-will, and the grace of God helping Free-will, as though the strenth of nature were the more principal cause, & the grace of God but a helper to it. And secondlie, whereas ye say, that a man by the grace of God may keep the commandements of God, &

Lib.4.de Iustific, ca.10. Gratia Dei adiuuante

obey

obey them, *Bellarmine* sayes more plainlie that *the Law of God is absolutelie possible vnto them, and they may absolutely fulfill the Lawe, and keepe the whole Lawe, and that the works of the righteous are absolutelie and simpliciter righteous, and proceeding of a perfite holinesse, without all blemish of sinne, and that they please God, not for the imputation of Christs righteousnesse, couering their imperfections, and forgiuing them, but for the excellencie of the worke it selfe.* So this is their doctrine (Christian reader.) Nowe, as hee hid his owne, so hes he hid ours also. For our confession of Faith saies, that our sanctification and obedience to Gods Law is imperfect, whilk worde he omitted: as though it had beene our doctrine that the children of God in no measure nor degree keeps the commandements of God. Our doctrine therfore is this: That of our owne nature *we are* (a) *dead in sinne, & of our selues we are neither able to* (b) *vnderstand, nor* (c) *thinke, nor* (d) *will, nor doe those things* that are pleasant to God, and therfore we must be (e) borne anewe againe, or we can doe any (f) thing that is acceptable in Gods sight: and this (g) sanctification of ours is not perfite, while we are in this life, but imperfect, euer some darkenesse, some rebellion, some dregs of the olde man yet remaining in vs, so that *we* (h) *knowe but in a parte*, and our will is but renewed in part, and our heart sanctified in parte, from the whilk it cõmeth, that first we do not all the good that we are bound to doe, and would do, as the (i) Apostle sayes: next that all our righteousnesse, as the (k) Prophet sayes, is but *as a menstrous cloute*, euer smelling somewhat of the corruption of the olde man within vs: and so, that they haue need to be couered with the righteousnes of Iesus Christ, and their imperfection to be pardoned. By the only strength therefore of Gods Spirit who workes both to will, and to doe in vs, we begin heir obedience to the whole Law of God, but yet are not able perfitelie so to keep it, as our works may byde to be tried before the Lord in the ballance of his Lawe: and therefore we place the whole hope of our saluation in the onelie mercie of God through Iesus Christ, *who is made to vs of God, righteousnesse, sanctification, and redemption*: by whose mercy we obtaine the perfite remission

Bellarm. cap. 19 pag. 364 Ex integro tom. & lib. 2. de Iustif cap. 3

a) Eph. 2. 1
b) 1. Cor. 2. 14
c) 2. Cor. 3 5
d) philip. 2. 13
e) Ioh. 3 5.
f) Ioh. 15. 5
g) Rom. 7. 14. 15
h) 1. Cor. 13. 12
i) Rom. 7. 15, 16, 17. 18. 19, 20, 21 22. 23. 24
k) Esai. 64. 6

of our sins: and so we conclude with *Dauid, Psal.* 32. *Blessed is hee whose sinnes are forgiuen him, and whose iniquities are couered.* This now is the verie simple trueth both of our doctrine and theirs in this head.

Now to answere you. Whereas ye say, that a man by grace may keep the commandements of God: if you meane that the onlie cause of the obedience of the children of God to his Law, is the renewing grace of God, and that this obedience is sincere and heartie, not to one, but to al the commandements: not onelie outward, but inward; suppose not in that high measure of perfection that the Lawe of God requyres: then, I say, you contradict the doctrine of your Romane Kirk, and forsakes their error of Free-will concurring with grace, and of the perfection of man his obedience here to the Lawe, and so shakes hands with the trueth of God whilk we professe in this point. And so becomes a bad defender of their Catholicke faith, as ye stile your self. And would to God your eyes were opened so to see and beleeue, suppose ye lost that stile for euer. But if ye make Free-will the principall cause of this obedience (as *Bellarmine* cals it:) and if ye vnderstand a perfite obedience (as your Kirk teaches) then first tell mee why did ye not speake as plainlie as you thought? Were you afraied that the hearts of men shoulde haue skunnered with this your doctrine, if yee had beene as plaine in your write, as ye are in your own iudgement? Next I say, you haue the Lorde in his written word as contrary to this your doctrine, as light is to darknesse. For, as to the first the Scripture testifies plainlie that we are (a) *dead in sinne*, & that the (b) *wisdome of the flesh is enimsty against God*: and therfore we haue neede *to be* (c) *borne againe*: that is, to receaue a new life or euer we can be able to enter into the kingdome of God: and that *it is God that* (d) *worketh in vs both to will and to do*, and that *of* (e) *our selues we are not sufficient to thinke any thing as of our selues*, & that (f) *all the imaginations of mans heart is onlie euill continuallie*: Where then is there ony place left to Free-will? And as to the second, the Scripture sayes, (g) *There is not a righteous man in the earth, who dooth good and sinneth not*,

a) Ioh 5.25. Col. 2 13. Ephes. 2. 1
b) Rom. 8. 17
c) Ioh. 3. 5
d) Philip. 2. 13
e) 2. Corinth. 3 5.
f) Gen. 6 5
g) Eccles. 7. 20.

not, therefore no perfite keeping of the Law . And *who*(h) *may say, my heart is cleane, and I am pure from sinne*: if no man may say so, then no man can keep perfitelie the whole Law. And (i) *by the workes of the Law no flesh is iustified in his sight*, therefore no fleshe is able perfitelie to keepe the Lawe, for if he could keepe the Lawe, hee would be iustified by the Lawe. But the Apostle sayes, that no fleshe can be iustified by the Lawe: Therefore none can keepe the Lawe. And therefore the Scripture sayes, *that the Law is impossible because of the waikneſſe of the fleſhe* . For the whilk cause the sonne of God tooke on him our nature to fulfill this impossibilitie of the Lawe. And *Iames* calles the Lawe *a yoake whilk* (saies he) *neither we nor our Fathers were able to beare*. If they said that they coulde not beare it, that is, perfitelie obey it, who obtained a higher measure of grace, nor euer any since did, what shall we then say of all other men after them? and what arrogancie and presumption is this in these of the Romane Kirk, to say, and to beare others in hand, that they are able to beare that yoake whilk the Apostles was not able to beare? And Iesus Christ hes taught vs to pray daylie, *Forgiue vs our sinnes*, whilk needed not, if we were able to keepe the whole Lawe. And beside the plaine testimonies of the Scripture, euery mans owne dolefull experience telles them of their manifold and continuall sinning. What a damnable doctrine is this then, whilk blindes their eies so far, that neither they see nor feele the inward corruptions of their owne heart within them, rebelling against the Lawe of God, nor yet the perfection whilk the Lawe of God requyres.

h) Pro.20.9

i) Rom.3.20.28

Rom.8.3 το αδυνατον του νομου

Act.15.10

Matth.6

Now to the testimonies of Scripture whilk ye quote: and first, that in the 19. of *Matthew*, *If you would enter into life, keepe the commandements*: I answere: the same is to be saide to you, vvho seekes for life and righteousneſſe by the vvorks of the Lawe, *Keepe the Commands*. But that are ye vnable to doe, or any man elſe, except the man the Lord Iesus, (as hes beene proued:) and as vn-able as this young man was, to vvhome it vvas saide at the last, *It is as impossible to him to go into heauen as to a Camell or Cable rope to goe through the eie of a needle*. But ye

vvill

vvill say, Wherefore then vvould our Sauiour Christ haue commanded him to keep the commandements, if he would haue life? I answere: not because he vvas able to doe it, but to bring him to a conscience of the breach of it, *for by the Lawe, as the Apostle sayes, comes the knowledge of sinne*. And to cast dovvne that presumption that he had of himself, that he had obserued and keeped the Lawe, that in conscience of sinne, he might be brought to seeke for life eternal in Christ Iesus onlie.

Rom.7.7

And least Maister *Gilbert*, ye say that this is my exposition: therfore heare what the Apost. saies. *As many as are of the works of the law are vnder the curse: for it is written, Cursed is euerie man that continueth not in all thinges whilk are written in the booke of the law to doe them: and that no man is iustified by the law in the sight of God it is euident.* Now this is spoken not only of the Iewes but of the Gentiles that beleeued in Christ Iesus, and were vnder grace: vpon the whilk I reason thus. If as many as are of the workes of the law are vnder the curse, and no man is iustified by the law in the sight of God, then no man is able to get life eternall by keeping of the law, and so this young man to whome Christ gaue his answer, neither had kept nor could keepe the lawe: but the first is saide by the Apostle, therfore the second is true. Next, the law requires a perfect obedience with *all the hart, with all the vnderstanding, & thought, and strength vnto all the commandements, and that continually:* so that *Iames* saies, *he that breakes one is guiltie of all:* and the law doth pronounce them accursed *that continues not in the doing of all thinges &c.* in this perfection. Now who is he that is come out of the loynes of *Adam* (except only the Lorde Iesus) who hes continued in the perfect obedience of all thinges without the breach of any in thought, word, or deede? Are you able (M. *Gilbert*) or hes euerie one of your Romane Kirks performed, or is able to performe this obedience that the law requires? Seing therfore ỳ none is able, & this young man neither had performed, nor yet was able to performe this perfect obedience to the lawe: therefore of necessitie it must follow that our Sauiour gaue him this command *Keepe*

Galar.3.10.14

Mat.22.37.Luc 10.17.Mar,12.31 Deut.27.16 Iac.2.10

the

the commandements, &c. not becauſe he was not able to keepe them, but to bring him by the lawe to a conſcience of the brek of them. As for the reſt of the Scriptures whilk ye bring in, they are eaſilie anſwered, *Iohn.* 14. 15, 24. 1. *Iohn.* 5. 3. *If yee loue mee keepe my commandements &c. and he that loues me not keeps not my word &c.* I grant the Lord hes commanded obedience to his commandements. And I graunt they that loues him keepes them, and all the children of God loues him, and beginnes alſo obedience to al his commandements. But yet as their loue is not in that perfection whilk the lawe requires, with all their hart, with all their vnderſtanding, and with all their ſtrength: ſo their obedience is not in that perfection. And neuer-theles the perfection of their obedience is forgiuen, being couered with the perfect obediẽce of Ieſus Chriſt, and through him is acceptable in his preſence, and of him alſo ſhall be crowned with a crowne of glorie, ſuppoſe freelie. And to proue this: if anie had obeyed the commandements perfectly, thẽ ſurely the Apoſtles *Paule, Iames, Iohn, Peter*, ſhuld haue done it: for they loued him in as great and greater meaſure of loue, nor euer anie ſince did. And our Sauiour teſtifies of them to his father *that they had kept his worde.* But the Apoſtle *Paule* teſtifies of himſelfe that *he did not the thinge he would, but the thing that he hated that he did, and to will was preſent with him, but to performe he found it not, and he ſaw a law in his members rebelling againſt the law of his minde, and leading him captiue vnto ſinne.* And *Iohn* ſaies of him ſelf & of all men, *if we ſaye we haue not ſin we make him a lier & the trueth is not in vs.* And him ſelfe twiſe would haue worſhiped an Angell contrarie to the law. And *Iames* ſayes that *in many things we offend all.* And *Peter* to whome our Sauiour ſaid thriſe: if thou loue me, keepe my lawes: *went not with a right foote to the trueth of the Goſpell.* Therefore none is able perfectly to keepe them.

Ioh. 17. 6. Rom. 7
1. Ioh. 1. 8. 9

Reuel. 19. 10. & 22. 8. 9. Deut. 6
13. Iames 3. 2
Gal. 2. 11. 12

We ſe then there is a keeping of the commandements, & a keeping of them in perfection. The firſt common to all the faithfull, ſuppoſe not in an equall meaſure. The ſecond onely poſſible to *Adam* or he fell, and to the Saintes in that kingdome.

As for the 11. of *Matthew*, *Take vp my yoke &c. for my yoke is ſweete and my burthen light*. And the 1. *Iohn* 5.3. *his commandements are not heauy*. I anſwere. Our Sauiour and his Apoſtles calles his commandements light, ſweete and not heauie, not becauſe the perfection of the law is poſſible to anie to performe in this life, but firſt becauſe the Lorde Ieſus hes taken away the curſe of it, and alſo requires not of vs that perfection whilk the law requires vnder the paine of the curs of the law if it be not ſatiſfied. And laſt of al becauſe he by his ſpirit renewes the harts of his owne, and makes them able with ioy to begin that obedience: ſo that what they doe they doe it not vpon conſtraint, as being vnder the law: but willingly for the loue of Chriſt, and they delight in the ſame according to the law of their minde, as the Apoſtle ſpeakes of him ſelf. But yet with in they finde a law in their members rebelling againſt the law of their minde, leading them captiue vnto ſinne. So in theſe reſpects are his commãdements called light and ſwete. But in the 15. of the *Acts*, the Apoſtles calls it a vnſupportable yoke, whilk neither they nor their fathers were able to beare. And in the 8. to the *Romans* it is called impoſſible. As for the 4. of the *Philippians* 13. where the Apoſtle ſayes. Hee is able to doe all things by him that comforts him. The Apoſtle ſpeakes not here of his abilitie to performe the law in that perfection whilk the law requires: for he hes teſtified the contrarie both of him ſelfe and of all others, as hes bene ſaide. But onlie this, that through him hee is able to ſuſtaine all ſorts of condition, both to abound and to be in ſcarcitie, to be full and to be hungrie. This is not my expoſition, but the Apoſtle ſo expounds him ſelfe in the former verſe: ſo that I wonder vpon what ſhew ye could quote this teſtimony.

Rom.12.7

τὸ ἀδύνατον τοῦ νόμου Rom.3.20 & 7.14 &c. Gal.3.10

As for the 2. of the *Philippians*, it is true the Lord worketh in his owne both to will and to accompliſh: but yet it follows not that they are able perfitly to obey the lawe. For, if that meaſure of grace had bene wrought in anie, it had bene wrought in the Apoſtles, but not in them as hes bene ſhewn, & that by their own teſtimonie: therfore in none els.

Nexe

Next what can be more cleare for the ouerthrowe of your Free-will, nor is this place of Scripture. If the Lord workes in vs both to will and to performe, then wee are not able to will of our selues that whilk is acceptable to God. As for the examples whilk ye cite of *Noah*, *Abraham*, *Iob*, *Zacharias*, and *Elizabeth*, *Dauid*, *Ezechia*, *Iosia*, *Iuda*, and *Asa*, and these whome the Lord reserued to himself pure from the Idolatry of your Antichristiã kingdome forspoken ther. They walked indeed in integritie and sinceritie in the commandements and wayes of the Lord, and therefore hes receiued a good testimony and reporte of Gods spirite in the Scripture, all whilk we grant vnto you. But that they answered the lawe in that perfection, that it requires; the Scripture whilk hes registred their walkings, and their owne testimonies will gainesay it. *Noah* fell in drunkennesse, *Abraham* was not iustifyed by the works of the law, but by faith, whilk is a most sure argument that he fulfilled not the lawe. *Iob* sayes, *if I would affirme my selfe to be righteous, my owne mouth would condemne me. Zacharias* beleeued not the worde of the Lorde spoken to him by the Angell, therefore was striken dumbe. *Dauid* fell in adulterie, murther, and prouoked the Lords anger by numbering the people and he sayes of himselfe, *my iniquities are more in number then the haires of my head.* And in another place *If thou mark iniquitie, O Lord who can stand? And enter not in iudgment with thy seruant, for no man liuing should be righteous before thee. Ezechias heart was lifted vp. Iosias harkned not vnto the words of Necho according to the word of the Lord. Asa put his trust not in the Lord his God, but in the King of Syria.* The like is to be sayde of these whome the Lorde did reserue to himselfe in the middest of the kingdome of darknesse, that they did keepe the commandements of God, but not in that perfection whilk the law required. For they were not more righteous then the Prophet *Esay* & the Apostles were. But the Prophet sayes, *that we are all vncleane, & all our righteousnes is as a menstruous clout.* And the Apostle sayes, *in many thinges we sinne all.* And *Augustine* sayes, *all the commandements of God are accompted to be done when that whilk is not done is forgiuen.* And in a nother place: *for the want*

Roman.4

Iob.9.2.3.28 Luc.1.20

2.Samu.12,& 24

Psal.40,13. Psal 130,3. Psal.143.2.

2.Chron.32,25 2.Chron. 17.7 Ioh.21.22.

Esai 64. Iames 3

Ad Bonif. lib.3 cap.7

Epist.62

of loue it is that there is not a righteous man in the earth, that doth good & sinneth not. And (*a*) *Ambrose* sayes, *the commandements of God are so great that they are impossible to bee kept.* And (*b*) *Ierome* sayes, *because no man can fulfill the law, and doe all things that is commanded.* And (*c*) *Bernard* sayes, *the commandements of God cannot nor could not be fulfilled of any man.* And (*d*) *Chrysostome* sayes, *No man hes fulfilled the Lawe.* And (*e*) *Thomas*, one of the chiefe pillers of your own Kirk writes, *That it is impossible to fulfill the whole Lawe*: and (*f*) *Vega* a Papist sayes, *That venial sinnes are properlie against the Lawe.* Vpon the whilk I reason, he that daylie transgresses the lawe, fulfilles not, nor is not able to fulfill the lawe, (for to fulfil the lawe and trasngresse the lawe are contrarie:) but your owne doctrine is, that no man can keepe himselfe at least from veniall sinnes, and *Vega* (as hes beene saide) sayes that veniall sinnes are against the lawe: Therefore if your selues speake true, no man is able to fulfill the law. I conclude therefore that this doctrine of yours is contrarie to the doctrine of Iesus Christ and his Apostles, set downe in the Scripture, and also contrarie to the doctrine of the fathers, and contrarie to the doctrine of the moste learned, and chief doctours of your Romaine Kirk. And this for the second pointe of your doctrine.

a) In Galath. 3
b) In Galath. 3
c) Cantic. serm. 5.
d) In Galat. 2
e) In Gal. 3, lect. 4
f) Lib. 11. in concil. cap. 10,

Maister Gilbert Browne.

This is the third time that you haue belied and spoken falslie of our writings and doctrine Matth. 23. 37 Act. 7. 51 2 Pet. 3. 9, 1. Tim. 2. 4

3 Our doctrine is, that man of his Free-will may resist the will of God, whilk is contrarie to their doctrine, ratified by act of Parliament in the yeare 1560. And also against their Psalme booke of Geneua. Yet our doctrine is the doctrine of Christ. For Christ said to them of Ierusalem, *How oft would I haue gathered together thy children, but you would not?* and Saint Steuen *Ye stiffe-necked and of vncircumcised hearts and eares, ye alwayes resist the holy Ghost, as your fathers, your selues also.* The same was the faith & beleef of the Apost S. Peter sayes, *Our Lord is not willing that any perish, but that all return to pennance* and S. Paule hes, *Our Sauiour God willes all men to be saued, and to come to the knowledge of the trueth.* This was the doctrine of the (a) Prophets before. Nowe then if God willes that all men shoulde returne, & yet all men does not the same, whereof proceedes it but of their Free will, whilk wil not work with the will of God. Therefore our Sauiour sayes in sundrie places, *If thou wilt enter into lyfe keepe my commands: If thou will be perfite goe and sell all that thou hes: He that will followe mee, let him deny himself.*

a) Psal. 5. 5. Ezec. 18. 23 Ezech. 33. 11,

Matth. 19. 17 Luc. 9. 23

Maister

Maiſter Iohn Welſche his Reply.

As for this third point of doctrine, I cannot wonder enough what ye meane by it. For haue you ſold your ſelfe ſo far to vn-trueth and lying, that for to bring the trueth of God whilk we profeſſe, in hatred: you will father on vs that doctrine whilk neuer ſo meikle as once entered into our thoughts, let be to teach it or write it. Did you think when ye write this, that the truth of it would neuer come to light? or thought you that ye regarded not to be controlled of lying at the laſt, ſo being that for a ſeaſon ye might make our Religion to be more abhorred through your calumnie? But froſt and falſet (as they ſay) will neuer haue a faire hinderend. If you meane then by reſiſting the will of God, a voluntary diſobedience and repyning againſt the Spirite of God, and his reuealed will in his worde, as the teſtimonies whilk ye quote heere, imports: Then, I ſay, there was neuer man of our religion that profeſſed, taught, or write the contrary: & ye will not finde a ſillable neither in the confeſsion of our faith confirmed by the act of Parliament, neither in our Pſalme booke to the contrary. For our doctrine is flat contrarie to this: to wit, that man of his free-wil reſiſts that that is good, and chooſes the contrarie. So ye fight heir with your owne ſhadow. And if ye meane any other thing, ſet it down in plaine tearmes, and I hope, by his grace, it ſhalbe anſwered. So I cannot wonder enough what ye meant to write, and ſubſcriue ſo manifeſt an vn-truth. Now ſurelie, (Maiſter *Gilbert*) I thinke it had bene greater wiſdome to you to haue ſaued your owne credite; and not for a little hatred to our religion, to haue blotted your ſelf with lying and vn-trueth for euer. I would pray thee, Chriſtian reader, if thou wilt not credite me, reade our confeſsion thy ſelfe: and, I hope, thou ſhalt wonder with me what the man meant in ſubſcriuing ſo manifeſt a calumnie. This for the 3. point.

Maiſter Gilbert Browne.

4 Our doctrine is, that our Sauiour gaue his true fleſh and very body & blood vnder the formes of bread and wine, to be eaten of his diſciples at his

laſt Supper, and that to be receiued by their very mouth: and this I ſay by the written word, is the doctrine of Chriſt & his Apoſtles. Chriſt ſayes, *And the bread whilk I will giue you, is my fleſhe for the life of the world*: and at the latter Supper, *Take ye and eate ye, This is my bodie. And Drinke ye all of this For this is my blood of the new Teſtament, whilk ſhalbe ſhed for many vnto remiſſion of ſinnes*: And in Saint Mark, *This is my bodie, and this is my blood of the new Teſtament, whilk ſhalbe ſhed for manie.* And Saint Luke ſayes, *This is my bodie whilk is giuen for you: and this is the chalice of the new Teſtament in my blood whilk ſhalbe ſhed for you*. This ſame is the doctrine of the Apoſtles. For Saint Paule ſayes, *This is my bodie whilk ſhalbe delyuered for you: and this Chalice is the new Teſtament in my blood: and whoſoeuer ſhal eate this bread and drinke the Chalice of our Lord vnworthely, he ſhalbe guilty of the bodie and blood of our Lord:* and after, *For he that eates and drinkes vnworthelie, eates and drinkes iudgement to himſelf, not decerning the body of our Lord*: and in the chapter before, *The Chalice of benediction whilk we do bleſſe is it not the communication of the blood of Chriſt? and the bread whilk we break is it not the participation of the body of our Lord.*

Ioh.6.51
Matth.26, 7,28
Marc.14,22,24
Luk.22, 19, 20
1.Cor.11,24,25 27,29
1.Corinth.10, 16

Maiſter Iohn Welſche his Reply.

I come nowe to the fourth point of your doctrine, your Tranſubſtantiation and reall preſence. The firſt ye quote, is the 6. of *Iohn*, *And the bread whilk I will giue, is my fleſhe, &c.* This makes nothing for your reall preſence: For firſt, our Sauiour ſpeakes not heere of that Sacramentall eating and drinking of his fleſh & blood, in this ſermon, whilk was not inſtituted a yeere after that: for he ſpeakes heere of that eating and drinking of his fleſh and blood, without the whilk there is no life. So our Sauiour teſtifies in the 53. verſe, *Except ye eate* (ſayes he) *the fleſhe of the ſonne of man, and drinke his blood, ye haue no life in you.* But your ſelues graunts that men may be ſaued without that ſacramental eating: therefore it is not of that whilk he ſpeakes heir. Secondly, he ſpeakes of that eating and drinking of his fleſh and blood, whilk whoſoeuer ſo doth, hath eternall life to themſelues: ſo our Sauiour Chriſt promiſes in the 54. verſe. But your owne doctrine is, that the reprobate eates and drinkes Chriſts body & blood in the ſacrament, and yet hes no life in them: therfore he ſpeaks not heere of that ſacramental eating. Thirdlie, if he ſpeake heere of the ſacramentall eating as you ſay, then your Kirk not onlie hes erred foullie, but alſo hes bene and is the cauſe of the condemnation of your people theſe manie

manie yeares, becauſe you giue them not his blood to drink And our Sauiour ſayes not onlie, *Except ye eate the fleſh of the ſonne of man*, but alſo, *except ye drink his blood, ye haue no life in you.* And this reaſon was ſo effectuall, that it hes moued ſundrie of your own Doctors to expone this place, not of the ſacramentall eating and drinking of the bodie & blood of Chriſt, but of the ſpirituall eating and drinking of him by faith. For they did ſe that it behoued them either to forſake this place, as not making for them, and graunt that it ſpeakes not of the ſacrament: or elſe to confeſſe that their Kirk hes erred, and through this error, hes bene the cauſe of the damnation of manie, in miniſtring the ſacrament but vnder one kinde. And becauſe you ſay, if our expoſitions were remoued from the Scripture, they would ſerue for you: whome therefore will you credite in exponing of this place? If our Sauiour, heare then howe he expones this eating and drinking of his fleſh and blood in the 35. verſe. *I am the bread of life, hee that commeth vnto me ſhall not hunger, and he that beleeues in me ſhal neuer thirſt.* So when we beleeue in Chriſt, we eate him: and when we come vnto him, (whilk is only by faith) we drinke him. So (a) *Auguſtine* alſo expones this place. *Beleeue*, ſayes he, *and thou hes eaten.* (b) *Clemens Alexandrinus* and (c) *Hieronimus* & (d) *Bernard* al expones the fleſh & blood of Chriſt figuratiuelie. And if ye will credite none of theſe, then I hope, ye wil not diſcredite your own chief Doctors, who affirmes, *that this place is not meaned of the Sacrament, but of the ſpirituall eating and drinking of Chriſt by faith.* As (e) *Biel, Cuſanus, Caietanus, Heſſelius*, and *Ianſenius*. And if ye wil reply that manie others of the Fathers hes exponed this place of the ſacrament, then *Ianſenius* and *Tapperus* two Papiſts will anſwere you: *That they did it only by way of application vnto the readers and hearers, to ſtirre them vp to the often receiuing of the Sacrament*. So this place can ſerue nothing for your Tranſubſtantiation, for it ſpeaks not of the ſacrament, but of his ſuffering vpon the Croſe for the away taking of our ſinnes, and the purchaſing to vs of eternall life.

As Ianſenius & Tapperus with ſundrie others.

a) Tract. 25 in Iohan. cap. 6 Tract. 26. & de doct. chriſtiana lib. 3. cap 16

b) Lib. 1, Pædago. cap. 6.

c) In Pſal. 147

d) Supra pſal. 90 verſ. 3

e) Bellarm. lib. 1, de Euchariſt. cap 5.

The next place ye quote, is the words of the inſtitution,

as *Matthew*, *Marke*, *Luke*, and the Apoſt. rehearſes them. Your argument is this: Chriſt calles the bread his fleſhe, (and ſo *Paule*) and the wine his blood: therefore the bread is changed in his bodie, and the wine in his blood, the outwarde formes of bread and wine onlie remaining. This is the chiefe and principall ground of your reall preſence and Tranſubſtantiation. Whereunto I anſwere: Firſt, there is not a fillable heere that telles vs that the ſubſtance of the bread and wine is tranſ-changed in the bodie and blood of Chriſt, vnleſſe ye will expone this word, *is my bodie*, for, it is changed in my bodie, whilk is a monſtrous expoſition: for both it is contrarie to the natiue ſignification of the worde *eſt*; that ſignifies to be alreadie: (for to be alreadie, and to be in a change are contrarie) as alſo it hes not the like forme of ſpeache in the whole Scripture to vvarrand it: from the firſt of *Geneſis*, to the laſt of the *Reuelation*. (Bring one inſtance if yee can.) And *Auguſtine* ſayes, *the ſolution of a queſtion ſhould be warranted by ſome example of the like ſpeache in the Scripture*, the whilk you are not able to do: therfore your expoſition is without warrand. Next I ſay: By what arte of reaſoning can you gather this doctrine out of theſe places of Scripture? Chriſt ſayes of the breade, *This is my bodie*, and of the wyne, *This is my bloode*. Therefore the outwarde formes of the breade and wyne onlie remaines, but the ſubſtance of them is gone. Neuer ſik a inkling in all theſe texts of this doctrine of yours. Thirdlie, this interpretation and doctrine whilk reſults vpon it, is fals, and that for theſe reaſons. Firſt, becauſe it is plainely gainſaide by the Scripture. Secondly, becauſe it deſtroyes ſundrie articles of our faith, and many blaſphemous abſurdities doth follow vpon it. 3. It deſtroyes the nature of the Sacrament. And laſt of all, is vtterly repugnant to the words of ỹ inſtitution. My argument then is this. That interpretation & doctrine whilk is gainſaide, by the plaine teſtimonie of the Scripture, whilk deſtroyes the articles of our faith, and the fundamentall poyntes of our ſaluation, whilk hes many abſurdities following vpon it, whilk ouerthrovves the nature of the Sacrament, and laſt of all, vvhilk is contrarie to the vvhole

Eſt & Fieri, ſunt contraria

Auguſt. in Geneſ quæſt. 117. in Pſal 105. ſupr. Num. quæſt. 95.

whole inſtitution, muſt be falſe, blaſphemous and erroneous. This cannot be denyed but your interpretation of theſe wordes *this is my bodye &c.* and your tranſubſtantiation whilk ye gather vpon it, is ſik. Therefore it muſt be erroneous &c. My aſſumption I proue thus. Firſt your interpretation is gainſaide by the plaine teſtimony of the Scripture. Your interpretation is that there remaines no true bread nor wine in the ſacramēt, but the ſubſtance of it is changed. But *Matthew, Mark, Luke.* and the Apoſtles all foure teſtifies that *Chriſt tooke bread, brake it, & gaue it to his Diſciples,* & leaſt ye ſhuld ſay ẏ it was true bread & wine before the conſecration, but not after, ẏ ſcripture ſaies planely *that it is bread* whilk we *brake,* & *bread whilk is eaten, and the frute of the Vine whilk is drunken* in the ſacrament. The Apoſtles ſaies, *the bread whilk we brake &c. And as oft as ye eate this bread &c. Whoſoeuer ſhall eate this bread &c. And let a man examine him ſelfe, and ſo let him eate of this bread &c.* And our Sauiour ſayes, that after he had giuen the cup and they had drunken of it, *from hence forth ſhall I not drink of the frutes of the wine with you &c.* Therefore true bread and wine remaines in the ſacrament, contrarie expreſly to your interpretation. 2. That your interpretation deſtroyes the articles of our faith, I proue it thus. If this be true that the bread and wine be really changed in the bodie and blood of Chriſt in the ſacrament, as ye expound the words: firſt it will followe that either Chriſt aſcended not into heauen, becauſe he remayneth in the earth in the ſacrament: and ſo one of the articles of our beleefe is falſified. Or els, if ye ſay he aſcended once, but yet diſcends continually to be preſent in the ſacrament, then another article of our beleefe is falſified whilk ſaith, *that he ſitteth at the right hand of God his father.* And as *Peter* ſayes, *abides in heauen whome the heauens muſt containe while the time of the reſtoring of all things come.* Secondly it will followe that Chriſts bodie is made of the bread: for if the ſubſtance of the bread be changed in the bodie of Chriſt, then it muſt follow that the bread is becomme the bodie of Chriſt, and Chriſt his bodie is made of that bread, as the wine was made of the water at the mariage of Cana in Galilie. And ſo *Bel-*

1. Cor. 10. 16.

Act. 3. 21 ὃν δεῖ οὐρανὸν μὲν δέξασθαι ἄχρι καιρῶν. that is, whome the heauens muſt receiue till the reſtoring of all things

Ioh. 3 Bellarm. lib. 3 de Eucharistia fol. 399. Iohn 22. Libro orat. inscript. antidotar. animæ

a) Lombard. lib. 4 distinct. 11. cap. B

larmine and Pope *Iohn*, & the maister of (*a*) sentences grants *that Christ is made of bread, and the substance of bread and wine is made Christs flesh and bodie*, and so here another article of our faith falsified, whilk saies, *that Christ his body was made of the seede of the woman*, and not of any other matter, and *like to vs in all thinges except sinne*. Thirdly, it wil followe that Christ had two bodies together, one vnder the forme of a man, and an other vnder the forme of breade: one speaking and another dumbe: one giuing to his Disciples to eate, and another the selfe same thing whilk was giuen to be eaten: yea, it shall follow, if your exposition be true, in saying that Christs body and blood is vnder the formes of bread and wine in the sacrament, not only that there are two Christs, one in heauen at the right hand of his father visible, glorious and in one place: and another Christ in the earth inuisible, circumscriued by no place: but also that there are as manie Christs as there are sacraments in the earth, yea, as manie Christs as there are bitts of bread in euerie sacrament, and so the foundation of our saluation is ouerturned. Fourthly it will follow that the body and blood of Christ are separate, as the bread and wine in the sacrament whilk is turned in them is separated. Fifthly it will follow that his body is separate from his soule, and so a dead bodie, because the bread and wine are not changed in his soule, but only in his bodie. Sextly it will followe that the breade in the first supper being changed in the bodie of Christ, that the substance of the bread hes suffered for vs, died for vs, and risen againe for vs: and hes a part of our redemption, whilk is blasphemous to think. Seuenthly, it will follow that Christ eated his owne bodie and dranke his owne bloode whilk is absurde: for *Chrysostome* and your canon Lawe testifies that he eate the same thing whilk he gaue to his Disciples. And also he saies him selfe, *from hence forth will I not drinke with you any more of the frute of this vine &c.* So he drank of that whilk they drank of. And last of al it will followe that the Masse Preist is the creator of his creator: and so their Breuiaries and *Lombardus*, and *Bellarmine* grants. In their Breuiaries the Priest saies. *Qui creauit me sine me, creatur mediante me*: that is, He that created me without me is created

Hom. 83. in Mat. De consecr. dist 2 canon. Nec Moses.

by

by my moyen. (a) *Lombardus* saies, *the Preists are said to make the bodie and blood of Christ, because by their ministrie the substance of the bread is made his flesh.* And (b) *Bellarmine* saies, *that the Preists makes Christ his bodie of bread.* Now if their be no blasphemous absurdities, I know not what is blasphemie. Now chuse yee whether ye will subscriue to all these absurdities, whilk you with all the wit of the Romane Clergie is not able to eschew if ye graunt this interpretation of yours to be true: or will you forsake this interpretation of yours, as falſe, erroneous, and contrarie both to the plaine Scriptures of God, and the articles of our faith, and the grounds of our saluation. As to the third. Your interpretatiō destroies the nature of al sacraments, & makes the supper of the Lord no sacrament, for euerie sacrament consistes of an outward and visible signe, & of a spiritual thing signified by that signe: the whilk signe hes a resemblance with the thing signified. The signe is euer earthly, and the thing signified is heauenly, as shall appeare by all the rest of the sacraments, both of the olde and newe Testamēt. In (a) Paradise ther was a verie tree for the signe and Christ the thing signified by it. In (b) circumcision there was a cutting of the skin, and the cutting off of sinne. In the (c) Passeouer there was a Lamb & Christ. And in the (d) Sabaoth ther was a day of rest, & eternal rest. In the (e) Sāctuarie there was an holy place, & heauen. In the (f) wildernes there was an Rock yeelding water, and Christ yeelding his blood. In the (g) apparition there was a doue, and the holy Ghost. In the (h) manna ther was bread, & Christ. In (i) Baptisme ther e was very water whilk washeth vs, and Christs blood washing our sinns. Therefore in the sacrament of the supper must be bread and wine feding this naturall life, and resembling our communion one with another, and Christs flesh and blood feeding our spirituall life: otherwayes this sacrament is against the nature of all other sacraments, whilk is absurd to thinke and should be no sacrament at all as *Augustine* sayes, *if the sacraments had not a resemblance with the things whereof they are sacraments: they should not be sacraments at all.* But your interpretation and doctrine destroies both

a) Distinct. 11. lib. 4. cap. 5
b) Lib. 3. de Eucharist. cap. 24. Sacerdotes conficiunt corpus Christi ex pane

a) Gen. 1. 9 Apoc 2. 7
b) Genes. 17 9, 10, Rom. 4, 11 Deut. 30, 6, Col. 2, 11
c) Exod. 12. 1, Cor 5. 7. 8. Ioh. 19, 36.
d) Heb. 4, 1. 3, 4, 5. &c.
e) Heb. 9 24
f) 1, Cor 10, 4
g) Iohn 1. 32,
h) 1 Cor, 10, 3
i) Tit. 3. 5. 1. Pet. 3. 21

1. Cor, 10, 16, 17.

Epist. 28

the ſignes, & the reſemblance whilk they ſhould haue with the things ſignified in the ſupper, for ther is no outwarde ſigne there whilk is an earthly ſubſtance, but only accedents of collor, & quantitie, if your doctrine be true, & ther is nothing there to reſemble eyther our ſpiritual nuriture by the fleſh and blood of Chriſt, or yet our ſpirituall fellowſhip one with another: vnles you will ſay that accedents feeds, and nouriſhes, the whilk if you will ſay: then to ſay no more to it, but this: if you & your common clergie who is ſo bolde and ſtrong in maintaining this monſtrous Tranſubſtantiation of yours againſt the truth of God, were fed with no better ſubſtance, nor accidents: then, I ſay, you would haue fainted long ſince in the defence of it. Seing therefore your interpretation makes the Supper to be no Sacrament, & makes it vn-lyke all other Sacraments, therefore it muſt be fals and erroneous. As to the fourth, that it is againſt the whole inſtitution, and vſe thereof, I proue it thus. Firſt, I will aske you, what was it whilk Chriſt tooke in his hand? if you ſay his fleſh, then the text will ſay the contrarie, *And Ieſus tooke bread*, in all the three Euangeliſts, and the Apoſtle *Paule*. So it was bread whilk he tooke, after he did take it, he bliſſed it: what did he bliſſe? but the bread whilk he had taken: ſo it is yet bread: after he bliſſed it, he brake it: what did he break? If you ſay it was his fleſh or bodie, then the Scripture will ſay the contrarie: there was not a bone of him broken. And the Apoſtle ſayes, *It is bread whilk we breake*. So it is bread whilk is broken. Then yet it is bread. After he brake it, he gaue it: What gaue he but the thing whilk he brake? and what brake he but bread? ſo it is bread whilk he gaue. After he had giuen it, they receiued it, and did eate it. But what did they eate? But that whilk he gaue: and therefore the Apoſtle ſaies foure times, It is bread whilk is eaten, and vvhereof vve are partakers, and that after the conſecration: for it is broken, giuen and receiued, and eaten, after the conſecration. And when they did eate it, he ſaide, This is my bodie, what did he call his bodie but that whilk they did eate, and that was bread. So when then, Maiſter *Gilbert*, ſhould this change be

Exod. 12 Iohn 19. 1. Cor. 10

1. Cor. 10. 17 & 11, 26, 27, 28

be? seing it is bread al the time while he tooke it, blessed it, and gaue it, and they did eate. For, I trow, ye will not say it is changed after it is broken, and giuen, and in eating. Secondlie, I will aske you, what are the wordes whereby this monstrous change is made, as ye suppose, of the substance of the bread, in Christs bodie? If this change be made by anie word spoken in the institution of this Sacrament: then, I say it must either be by this word: *And he blissed it*: or by these words, *This is my bodie, &c.* But not by the first: for after he blissed it, he called it bread. And the Apostle sayes it is bread whilk wee brake, therefore it remaines bread after the blissing. Not by the other words: for if they be not spoken to the breade and wine, they cannot change their nature: But *Marke* sayes plainly they were spoken to the Disciples, *And he saide vnto them, This is my blood*: therefore they changed not their nature. And *Durand* a Papist saies, *that this change is made by the blessing*, therefore not by these words whilk were pronounced after the blessing. And these words cannot worke a change: for they are not words importing an operation as these are, *Let light be: let the earth bring forth fruit, come out Lazarus*, and sik-like: but onlie signifying the things themselues, as these are, *Thou art my welbeloued Sonne*. So if these wordes shoulde haue wrought anie change, they woulde not haue bene *This is my body &c.* but Let this be my bodie: therefore there is no sik change at all heir as ye imagine. Thirdlie, it should followe that the Cup should also be changed in his blood, and in the new Testament, becausse Christ calles the Cup his blood and newe Testament, as he calles the bread his bodie. But this you will not say: wherefore then are you so absurd as to say the other. Fourthlie, I will aske you whether do ye receaue in the Sacrament that body whilk is mortall, or that body whilk is glorified: for one of them you must receaue: either Christs bodie as it was mortal, or his body as it is now glorified. If ye say a mortall bodie, then I say Christ hes not a mortall bodie to giue you now in the Sacrament, for it is glorified: therefore ye cannot receiue it: if ye say an immortall and glorified bodie, then I say, ye must seeke an-

Marc, 14. 24

In his rationale

Genes. 1. Ioh. 11.

other warrand nor this text of *Matthew*, *Mark*, and *Luke*. For at that time his bodie was not glorified. For the Sacrament was instituted before his death, and he was not glorified vntill after his resurrection: and if ye receiue that same body whilk the Apostles then receiued: then, ye receiue not a glorified body. What a body is this then whilk ye receiue, neither mortall nor glorified? Fifthlie, the text sayes, they *who receiues vnworthelie, receiues their owne damnation*: But if Christes flesh and blood were there present, as ye say: then al who receiued it should receiue their saluation, because our Sauiour sayes, *He that eates my flesh and drinkes my blood hath lyfe euerlasting*. Now I conclude, seing your interpretation of these places of Scripture, and your doctrine of Transubstantiation whilk ye gather thereupon, first is plainlie gain-saide by the expresse testimonies of the Scripture, next ouerthrowes all the maine foundations of our saluation, and articles of our faith: thirdlie destroyes the nature of a Sacrament and maketh it no Sacrament at all, and like no other Sacrament either of the olde or new Testament, and last of all is contrarie to the whole institution thereof, as, I hope, I haue sufficientlie prooued: therefore of necessitie it must be false & erroneous.

Ioh. 6. 54

As for the 10. of the *Corinth.* 16. *The Cup of blissing whilk wee blisse, is it not the communication, and the bread whilk we breake, is it not &c.* I answere: this Sacrament of bread and wine, because it not onlie represents and seales vp to vs our communion with Christ: but also by it, as by a most effectual instrument the holy Ghost increases & nourishes this communion, both with him, and amongst our selues: therefore it is called the communication of his bodie and blood. But this most clearlie proues, that there is no sik change heir as ye suppose: for the Apost. sayes plainlie, *the bread whilk we break*, and this breaking you say is after the consecration: therfore after the consecration true bread remains in the Sacrament and so there is no Transubstantiation in the same. But because you say the substance of the bread & wine is not there I pray you tell me whither are they gone? whether are they

turned

turned to nothing, or are they changed in Christs bodie. If you say they are turned to nothing: firste, I say this were a strange kinde of reasoning: *This is my bodie*, therefore the substance of the bread is turned to nothing: next the Apostle should not speake truelie, to call it *bread whilk is broken, and bread whilk is eaten, &c.* if it were turned to nothing. Thirdly then this should not be called Transubstantiation, or changing of one substance into another: but an annihilation of one substance, that is, a turning of it to nothing, and a bringing in of another substance in the roome of it. And fourthly *Thomas* of *Aquine*, your great defender of this doctrine is against this. But if you say, they are turned in Christs bodie, whilk the word Transubstantiation imports: then, I say, as oft as the Sacrament hes bene ministrated, as oft hes there bene some quantitie of substance eiked to his bodie: and it shall still grow in greatnes and quantitie, as long as it shall be ministred: but this is monstrous to thinke. And to end this, if you say there is no substance of bread and wine left in the Sacrament, then let me aske you whose are the whiteneſſe, and readneſſe, and roundneſſe that we see: What meanes this taist in our mouthes of bread and wine, if there be no substance of them there. May we not say to you as Christ saide to *Thomas*, who doubted of his resurrection, *Put thy finger heir, beholde my handes, put thy hand in my syde, and be not incredulous but beleeue.* So, may not we say to you, who doubteth whether the substance of bread & wine be heir remayning yet, touch them, taist them, looke on them, and feele them, and be not incredulous, but beleeue. For beholde, there would not be sik a coullour, sik a taist and smell, and there were not substance of bread and wine heir. And I pray you tel me what is this that rottes then & growes in Mauks in the bread, and sowers in the wine, if they be long kept? If their substance remaineth not, will you say Christs flesh and blood rots and consumes & sowers, what is this but to mak him mortall, yea to crucifie him againe. And if you will not say that, then either must you confesse that their substance remaines and is not changed, or els Christs flesh and blood

Lib. 4. dist. 8

is tranſubſtantiated in theſe ſubſtances whilk rots & ſowres, or els that the accidents is changed againe in their ſubſtances: & ſoye ſhall not haue one, but maa changes in your Sacrament. Yea, if their ſubſtance be gone, and nothing but their accidents remaining, then how could Pope *Victor* the 3. and the Emperour *Henrie* the 7. haue bene poyſoned with them, accidents and Chriſts body could neither poiſon them nor be capable of poiſoun: therefore they felt by experience that there was no Tranſubſtantiation in the Sacramẽt. So we ſee the textes ye brought with you, is againſt you as ỹ ſword that *Goliah* brought to ſlay *Dauid*, cutted off his owne head. But yet you wil ſay, If the bread be not his bodie, why then did he call it his bodie: this is the chiefe thing you haue for your doctrine, and anſwere this, and the plea is wonne. Vnto this then I anſwere, that in that ſame ſenſe he ſaid *This is my bodie*, in the whilk he ſaid afterward *whilk is broken for you* But there can be no ſenſe of theſe words, but this; the bread was broken, and ſignified that his bodye ſhoulde be broken with the ſorrowes of death: for his bodie was not broken before he ſuffered: and the Apoſtle ſayes, it is *bread whilk is broken*: ſo then as the breaking of the bread ſignified the breaking of his body: ſo the bread ſignified his bodie: & as his body was not broken indeede when the bread was broken: ſo the bread could not be his bodie in very deede when he ſo called it. For the reſemblance & likenes therefore betwene the breade and his bodie the breade it is called his bodie: &c. and this phraſe is verie frequent in the ſcripture to giue the name of the things ſignified to the ſigne, as ſhall be ſeene afterward.

Faſciculus temp. Platina, Blond.

1, Cor, 11, 24 Luc, 22 τὸ διδόμενον whilk is giuen in the preſent time,

Maiſter Gilbert Browne.

Now let not the Miniſters come in here with their naturall reaſones againſt the omnipotencie of Chriſt that he cannot be in two places at once and with their figures, ſignes, ſimilitudes, ſymboles and ſpirituall eating of an naturall bodie, with many the like: whilks are the inuentions of their owne braynes, not contayned in the written worde. And who can ſaie but that our doctrine in this is the doctrine of Chriſt and his Apoſtles, and not theirs.

Read the notes of the Scottiſh Bible in theſe places.

Maiſter

Maister Iohn Welsche his Reply.

Ye prevent our answers heere, and first ye bid vs hold away our naturall reasons against the omnipotency of Christ, that he cannot be in two places at once. Whereunto I answere: that we shall bring no reason, neither naturall nor supernaturall, against the omnipotency of Christ for we acknowledg it, & adores it. But we say to you pretend not his omnipotencie for your monstrous imaginations, whilk hes no warrand of his will in his Scripture. For first we say, this argument of yours will not follow: Christ is able to make his bodie to be in two places, both at once, in heauen, and in the Sacrament: therefore he makes it to be so. For you must first proue he wil doe so: for your self, Maister *Gilbert*, can do many things quhilk you doe not, because you will not, so from can to wil, it followes not. And if you say that Christ hes willed so, because he saide, *This is my bodie*: I haue answered to it before, refute you it, and all your Romane Cleargie if you can. For you might aswell say, Christ willed the Cup wherin the wine was, to be changed in his blood and newe Testament, and himself to be changed in a wine Tree, and a Dore and a Rock to be changed in him: because so hes he and his Apostles spoken, and these speaches are as true, as that; and yet there is no change heir. Next, I say, your owne schoolemen and great defenders of Transubstantiation, *Thomas* of *Aquine* and others, sayes that *it is against the omnipotencie of God, to affirme that hee may doe any thing whilk implyes a contradiction in the selfe, for that is rather to be called a weaknesse nor a power.* And the Scripture affirmes, that *God cannot lye, nor deny himself, nor be tempted, and that yea and nay is not in Christ*: but to Christs bodie both to be a true bodie *like to vs in all things (to wit essential) except sinne*, as the Scripture sayes, and to be in moe places at once, whilk makes him to haue not a true bodie like ours. For *Augustine* sayes, (speaking of Christs glorified body,) *If it be a true bodie, it is then in a certaine place: and take away from bodies their quantities, they are no more true bodies*) implyes a contradiction, and is yea and nay in him: and Christs body both to be visible and inuisible at one time: to bee in a certaine

Ioh 10. & 15 1. Cor, 10. Luc 22 1. Cor. 11

Lib. 1. cap. 84. & lib. 2. cap. 25. contra gent

Heb. 6. 2. Tim. 2. Iames 1. 2. Cor. 2

August. ad Dardanum

place in heauen with his owne length and bredth, & not to haue his owne length and bredth at once in the Sacrament, is a manifeſt contradiction, is yea and nay in Chriſt: therfore both by the Scripture and your owne doctrine, the omnipotencie of Chriſt: cannot be alleadged or pretended for this your doctrine, whilk is yea and nay, and implyes a manifeſt contradiction. So this in very trueth, M. *Gilbert* is the inuention of your owne braine, whilk is alledged for your Tranſubſtantiation, and wants the warrand, yea is gainſaide both by the written word, and your owne ſchoole-men. Next, yee would haue vs to hold away our figures, ſymboles, and ſimilitudes: I anſwere: our owne figures we ſhall holde away: but theſe figures, ſymboles, and ſignes, wherein our Sauiour hes deliuered his trueth to vs, we muſt and will acknowledg So then, obeying rather God who hes ſet them downe in his Scripture, nor you who forbids vs to acknowledge them: & what a monſtrous expoſition woulde you make of infinite places of Scripture, if you woulde admit no figures in them, but all to be vnderſtood plainlie and literallie as they were ſpoken. The Scripture aſcriues to God *eies, eares, feit, hands, & a face*: and the Scripture calles Chriſt *a dore, a vine*. Nowe if you will admit no figures heir, but will haue all theſe places expoued literallie, as you will haue vs to doe in the Sacrament: then you would be reckoned in the number of the old hereticks called *Anthropomorphitæ*, who becauſe they ſaw the Scripture ſpeake ſo of God, they taking it literally and exponing it without figures, as you would haue vs to expone the Sacrament, they thought that God was bodilie: yea, you muſt make another monſtrous Tranſubſtantiation of Chriſt in a dore, and vine tree, for ſo he calles himſelf. And to come to the Sacraments themſelues, how many Tranſubſtantiations will you make in all the Sacraments both of the old & new Teſtament, if you will remoue figures and ſignes from them, and expone them literally, as you would haue vs to do in this Sacrament, *Circumciſion is called the couenant*, and yet it was but the ſigne of the couenant: the Lamb in the Paſſeouer, is called *the Paſſeouer of the Lord*, & yet it was but the ſigne

Gen. 17. Exod. 12
1. Cor. 10 Pſa. 24
Heb. 4. Tit. 3

of

of the Passeouer: the rock in the wildernesse is called *Christ*, and yet it was but a signe of Christ: the Arke is called the Lord, and yet it was but a signe of the Lord: the land of *Canaan* is called the rest of the Lord, and yet it was but a signe of that rest: and Baptisme is called the lawer of regeneratiō, and yet it is but the signe of our regeneration. Doe you thinke that the formes of speaches in all other Sacramentes are figuratiuely taken, and the forme of speach in this Sacrament only to be literallie vnderstood? what reason can there be of this diuersitie? But it may be you think that the forme of speeches in all other Sacraments should be taken figuratiuely: but the phrase of speach in this Sacrament is to be taken literallie. But first, what then will you say to this speach *This is my body whilk is broken for you*, and this, *the Cup is the newe Testament in my blood, and the Cup is my blood, and the bread whilke we breake, is it not the communion of the body of Christ, and the Cup whilk we blisse, is it not the communion of the blood of Christ*? al figuratiue speaches, and to be vnderstood figuratiuelie: otherwise Christ shuld haue bene broken in the Sacrament, whilk is both contrary to the Scripture, and also absurde. For then he should haue suffered twise, once in the sacrament, & once vpon the Croce: and not only should there be one Transubstantiation in the Sacrament, but manie: as of the cup in the blood of Christ: and of the bread and cup in the participatiō of the body and blood of Christ: and so you should not only haue one Transubstantiation, but manie. And howe I pray you can Sacramēts whilk are but figures, signes & symboles, be vnderstood but figuratiulie? And how can *duo diuersa individua alterum de altero prædicari in prædicatione*, and be spoken of another, vvithout a figure, as it is heere. *This bread is my bodie*, &c. Can you or any at all of your Romane Cleargie, vnderstand sik propositions othervvaies then figuratiuelie? What an vnreasonable thing is it then to you to forbid vs to acknowledge figures in this sacrament, whilk is but a figure and signe, seing they are so frequently vsed in the scriptures of God, and especially in sacraments, as also in this sacrament? So nil ye, wil ye signes & symboles, tropes, and figures

1. Cor, 11. Luc. 22. Mar. 14. 1. Cor, 13

gures yee muſt admit in the expoſition of this ſacrament. Laſt of all ye thinke, a naturall bodie cannot be ſpirituallie eaten. Would you be ſo abſurd and blaſphemous as to haue Chriſts bodie naturally eaten? For then his bodie muſt be naturally chawed, digeſted, turned ouer in our ſubſtance, & caſten out in the draught, and ſo be mortall and ſuffer againe. Let me ask you whether is Chriſts bodie the foode of the ſoule, or the foode of the bodie? If you ſay it is the foode of the bodie to fill the bellie, then I ſay it muſt be naturally eaten, but you are blaſphemous in ſo thinking. But if you ſay it is the foode of the ſoule, as it is indeede, and as our Sauiour ſayes, then it cannot bee eaten naturally: for as the foode of the bodie cannot be eaten ſpiritually, ſo the foode of the ſoule cānot be eaten naturally, but ſpiritually by faith. And if you vnderſtood this true eating of Chriſt by faith, all your contention woulde take an end. But this is the ſtone whilk yee ſtumble at, and therefore yee forbid vs to come in with a ſpirituall eating of Chriſts naturall bodie, as though it could be eaten otherwiſe nor ſpiritually by faith. Will you neither vnderſtand the Scriptures nor the ancient fathers, nor your owne Kirk, who all acknowledge a ſpirituall eating of Chriſt by faith? What groſſe darknes is this, wherewith the Lord hes blinded you aboue all, that ye cannot vnderſtand it? As Chriſt dwels in vs and we in him, ſo doe we eate him & drink him. But the Apoſtle ſayes, *he dwels in vs by faith* therefore we eate him and drinke him by faith. And ſeeing your Kirk grants that the eating of Chriſt corporally does no good, and the eating of him by faith only will bring eternall life, as our Sauiour ſayes: what needs then this corporall and reall eating of Chriſt? And why are yee like the groſſe and carnall Capernaits who can vnderſtand no eating but a corporall eating of him? And what is the cauſe that ye cannot vnderſtand the doctrine of your owne Kirk whilk acknowledges a ſpirituall eating of Chirſt by faith both by the worde and by the ſacrament alſo. I had neuer haue thought that ye had bene ſo far blinded of the Lorde. But I leaue you to the Lord. Let the (Chriſtian reader) now iudge whether

&page hanc blaſphemiam

Ioh. 6. 35.

Ioh 6. 35. Auguſt tract. 26. in Ioh 6 & lib 3 de doctr. Chriſt. cap. 16. & Clemens Alex. Hieronimus, Baſilius, Bernardus ſupra citat. Et Bellarm. de Euchariſt. lib. 1, ca. 7 and your canon law de conſecr. diſt. 1, cap. V. Quid patres dentes, Beleue and thou hes eaten Epheſ. 2. Iohan 6

De conſecra. diſt 2, cap. Vt quid

whether our doctrine or yours bee the inuention of mans braine, and whilk of them hes their warrant out of the written word of God.

Maister Gilbert Browne.

And further, I say, of these words, *This is my bodie whilk shall be deliuered for you*, whilk is an true proposition, and therefore this must followe, But there was no bodie deliuered for vs, but the naturall bodie of Christ: therefore it was his naturall bodie that he gaue to his Disciples to be eaten. Then if it were his naturall bodie, it was not natural bread. As Saint *Ambrose* expounds the same, let vs proue sayes he this not to be that that nature formed, but that thing whilk the blessing hes consecrate and greater strength to bee in blessing nor in nature: for nature it selfe is changed by blessing. He hes the same more amplie in the fourth booke the fourth chapter *de Sacramentis* 1. Cor. 11. 24

Maister Iohn Welsche his reply.

First, I answere, the words of the Apostle is not as yee cite them here whilk shall be deliuered, but το κλωμενον whilk is broken and in the present time, and so in *Luke* το διδομενον whilk is giuen, so you are not faithfull in translating this place of Scripture, both contrarie to the Greeke and Syriak copies. Vpon the whilk I reason thus, this proposition is true, *this is my bodie whilk is broken for you.* So the Apostle sayes, but Christs bodie was not broken then reallie, for not a bone of him was broken at all, as the Scripture testifies: and the Scripture sayes and all men confesses that he suffered but once, so only his sufferings ar signified then by the breaking of the bread in the sacrament here: so as Christs bodie was not brokē then reallie, that is, suffered: but his suffering only signified by the breaking of the bread, so his bodie was not giuen reallie and corporallie to be eaten, but only signified. Secondly, I say, it is true, that Christs naturall bodie was deliuered to the death for vs: but yet it will not followe vpon this, that it was his naturall bodie whilk hee gaue to them to be eaten corporallie: for his naturall bodie was reallie delivered to death for vs: and it was but giuen to them spirituallie to be eaten. You muste coyne a newe Logick M. *Gilbert* or you can make these two sticke together: and the one necessarilie to follow vpon the other. For by that same reason Exod 12. Ioh. 19.

you may aſwell conclude, that Chriſt gaue his naturall bodie to be eaten corporallie in the worde, for hee giues himſelfe to(a) be eaten in his worde aſwell as in his Sacrament, and alſo he giues that ſame body to them in the word, whilk was deliuered to death: for the ſelfe ſame Chriſte is offered and receiued aſwell in the worde as in the Sacrament. So from his bodilie death, to a corporal eating of him, it wil not follow. And further by that ſame reaſon you may aſwell ſay that the fathers before Chriſt vnder the law, did eate Chriſts bodie corporallie, for they eate that ſame ſpirituall foode, & drank that ſame ſpirituall drink, in their Sacraments, whilk we doe now in ours. So the Apoſtle teſtifies, euen that ſelfe ſame Chriſt his bodie and blood whilk was deliuered to the death, & yet it wil not follow, that they did eate his naturall bodie &c. As for *Ambroſe*, it is true he ſo ſpeakes: but hee expoundes himſelfe in that ſame chapter, while as he ſayes, *Before the bleſsing another forme or thing is named, but after the conſecration the bodie of Chriſt is ſignified*: If the bread then ſignifie the bodie of Chriſt, it is not changed in his body. And becauſe of this holy vſe to ſignify the body of Chriſt, *Ambroſe* ſayes that *the nature is changed by bleſsing*: and that this is his meaning his words following will declare it, where he ſayes. *Shall not the words of Chriſt be of force to change the forme of the Elements.* In that ſame ſenſe *Ambroſe* ſaies, the nature of the elements is changed, in the whilk he ſayes, the forme of them is changed, for he affirmeth both there. But you will not ſay I trowe, vnleſſe you will ouer-throwe your tranſubſtantiation that *Ambroſe* meanes, that the forme of the Elements is changed in ſubſtance, but onlie in vſe & ſignification, for you ſay the forms remaines, therefore you muſte alſo graunt that *Ambroſe* meanes not by the change of nature, the change of the ſubſtance of them, but only the change in the vſe of them, from a common vſe to a holy vſe. And becauſe it may be you will delay to ſubſcriue to the trueth of our doctrine, vntill you heare the ſentence and iudgement of the fathers. Therefore, I will ſet themdown heere. *Tertullian* ſayes, *This is my bodie, that is, a figure of my bodie. Chryſoſtome* ſayes, *What is that whilk*

(a) Ioh. 6. 55 Bellarm. graints this alſo lib. 1. de Euchariſt. cap. 7.

vt maneat ſpecies elementorum

Contra Marc. l. 4

the

the breade signifies, the bodie of Christ. Theodoret sayes, *The breade & wyne is signes and figures of the bodie and bloode of Christ.* And hee sayes, *Our Sauiour in the institution of the Sacrament enterchanged the names and gaue to the signe or simbole the name of his bodie: and these mysticall signes of these holy things whereof are the signes. Vnto the whilk he answeres, are they not signes of the body & blood of Christ.* Chrysin 1, Cor cap, 10 Theodoret. dial. 1, and 2

Hieronymus sayes *That Christ by taking of the bread, whilk comforts the hearte of man, represenleth the trueth of his bodie.* Cyrillus sayes, *Our Sacraments auoweth not the eating of a man.* Basilius and Nazianzen calles the *bread and wine in the Supper* αντιτυπα *figures or signes of the bodie of Christ.* Cyprian sayes, *The Lorde called breade made of many graines his body and wine made of many grapes, his bloode.* Augustine sayes, *Our Lord doubted not to say: this is my bodie while as he gaue but the signe of his bodie.* And he calles it *the figure of his bodie and blood.* Hier in Mat. c.6 Cyrillus ad Eup Matth. 11, Bas. Liturgia Nazian. in orat. 2 de Pas. & funere Greg. Cyprian. lib. 1, ep 6. eius contra Adima, cap, 12. & Psal. 3

And their canon lawe sayes, *The heauenlie breade whilk is the flesh of Christ, is called after a maner the bodie of Christ, while as it is but the Sacrament of his bodie.* And the glosse there sayes, *The heauenlie breade, that is the heauenly Sacrament whilk represents trulye the flesh of Christ, is called the bodie of Christ but improperlie.* de consecr dist. 2 cap Hoc est.

I omit the rest whilk is exceeding many, and because if you be a right defender of the catholicke faith, you will say with the rest of your Cleargie, that the Pope cannot erre. Therefore a Pope, *Gelasius* by name sayes, *Neither the substance of the bread, nor nature of the wine, ceasses to bee anye more nor they were before: but remaines in their owne substance.* And hee calles *them there, an image and resemblance of the bodie and bloode of Christ.* Gelasius de duobus naturis in Christo

Now tell me Maister *Gilbert* doe not these speake as plaine as we, will you avowe your Transubstantiation whilk they so flatlie denie. And as our Sauiour sayes, *a kingdome deuided against it selfe cannot stand.* So the manifolde diuisions amongst your selues, concerning this transubstantiation, is a verye sure argument of the falling both of you and your doctrine. Some of you expounds this word *hoc.* this (1.) of *the breade* (2.) Some *of Christs bodie* (3.) and some calles it an *Individuum vagum* (4.) *some sayes it signifieth nothing,* (5.) and some sayes it signifieth *a thing whilk is common both to terminus à quo* and *terminus ad quem.* 1) Bonauenture Gerson contra Florentium, lib, 4 2) as Thomas lib, 4. seu dist 8. Occam, in 4, sent d. 13, q. 16, 17 3) Innocent, 3. de offic. miss pag. 3 obiect, 14. & Scotus in l. 40. d. 8. q. 3 4) Durandus rational. 4 5) Holcot in 4 sent, quest. 3

Seeondly,

Secondlie, in the exposition of the vvord *est*, is. Some for *it is*: some for *it is changed*: 3. some (*a*) sayes the substance of ý bread and vvine *returnes to nothing*: some sayes (*b*) it *passes in the bodie of Christ*. 4. some sayes (*c*) *the water in the Sacrament returnes to nothing*: some sayes it is *changed in the blood with the wyne*: some sayes it is (*d*) *turned in Christs vitall humours*: some sayes it is turned *in the wyne, and after in the blood*: some sayes (*e*) *they dare not define it*. 5. some sayes, (*f*) *the wormes that are bred of the Sacrament, commes of the quantitie*: other some sayes (*g*) *they are bred of the substance*. 6. some sayes Christ (*h*) *consecrated by the worde, he blissed*: some by the (*i*) *words, This is my bodie*, and the blissing together: some (*k*) vvill haue the consecration *to be made in heauen*: and some franklie (*l*) confesses that *they neither knowe the words nor the nomber of them whereby this consecration is made*: and to omitt six hundreth the like, I will onlie touch these few (*m*) some saies *the body of Christ is taken bodilie with the mouth*, (*n*) some sayes *that it feedes*, (*o*) some sayes *as sone as it is pressed with the teeth the bodie of Christ is caught vp to heauen*. (*p*) But other some sayes, *it passeth from the teeth to the hearte, and then the bodilie presence ceases*, (*q*) and other some will haue him *to goe to the stomack &c. but not to the minde*. And yet hee sayes *hee doubts whether he goes to the belly or not, for the varietie of opinions: and in so great varietie he sayes, what to holde is hard to iudge*. And suppose he holdes it that *that the bodie of Christ goes not into the bellie of a mouse or is casten out into the draught, because, sayes he, the eares of well disposed persons would abhorre it, and infidels & hereticks would iest at it, and laugh vs to scorne*. (*r*) Yet sundry others holdes that *not only it goes into the belly, but also Christs bodie maye bee vomited vp or purged out in the draught, and that brute beastes may eat Christs bodie, and it maye goe into the bellie of dogges and swyne*. O filthie mouths & vncleane spirits, what hereticke, what Capernait was euer so grosse and carnal: yea, so barbarous & brutish, as ye are. So not only are yee more grosse nor the Capernaits who thought that saying hard: but also like the barbarous Canibales who eate the flesh of man. O blinde leaders of the blinde, shall mysc, dogs, and swyne, eate and drinke the precious bodie and blood of Christ? shall they then haue eternall

a) Thomas.
b) The glosse of Gratian, and the extrau gants de consect. dist. 2. c. Species. & e. firmit. extr. de summa Trinitate
c) C. non oportet & ibi glos. de consecrat. d st. 2 & c Cum Martha pa 2a vtrum de eccle mis.
d) Thomas 3974 art, 8
e) Durand lib, 4 cap. 42
f) Thomas epist. 59 & 3. quest. 79.
g) Durand. lib. 3. cap. 41
h) Durand lib. 4. cap. 41
i Maist. Gilbert.
k) Glos. in c. Vtrum in verbis perfecti de cons. dist. 2
l) Scotus in repo r dist. 8. quest. 2
m) glos. in t. tribus.
n) Caiet an. tom. 3. cap. 2, & 3, & 5.
o) G'os ibidem
p) Durand. ration. lib 4.
q) Bonauenture 4 dist 13. ar. 2. q. 2

r) Alexander de hales part. q 45. & Thomas of Aquine part. 3, q 80. art. 3 & Antoninus Archebishop part. 3. tit, 13 cap, 6

ternall lyfe? I thinke the eares of all Christians will abhorre this your doctrine, and their harts will tremble at it. These absurdities, together with Scriptures and Fathers against the same, hes made some of your great pillers to say as (s) *Fischer*, that no man can prooue by the words of the Gospell, that any Priest in these dayes, doth consecrate the very bodie and blood of Christ: and (t) others, that Transubstantiation is but a tradition whilk hes not the authour of it in the Scripture, nor cannot be defended by the same: and others, as (u) *Tonstall*, that it had bene better to haue left euerie man to his owne coniecture, as they were before the councell of *Lateran* then to bring in sik a question. I haue bene longsome in this, but yet it so behoued mee: because it is the ground-stone of their sacrifice of the Masse, and their other Idolatries & abhominations. So then to conclude this, seing your doctrine of Transubstantiation is aggree-able neither to the doctrine of Christ, nor his Apostles, nor the ancient Fathers, nor your owne canon Lawe and Pope, as they haue bene cited: and seing ye are at sik variances amongst your selues concerning the same: therefore it is to be reiected as hereticall, damnable, and blasphemous by all Christians. And this for the 4. point of your doctrine.

Excitatione Smithes sermons

s) Against the captiuitie of Babylon made by Luther

t) Lindanus l. b. 6 lib. 4 paroch. and Canisius, and Petrus a Soto saies, traditions hes not their author in the Scripture, supra citati

u) Tonstal in the booke of the Sacraments.

Maister Gilbert Browne.

5. Our doctrine is, that the lawfull Ministers and Priests of the Kirk of Christ, hes power giuen them by Christ to forgiue & to retaine sins, because Christ sayes to his Apostles, *Receiue ye the holy Ghost, whose sins ye shall forgiue, they are forgiuen them, and whose sinnes ye shall reteine, they are retained.* And in another place, *That ye may know (sayes Christ) that the sonne of man hes power in earth to forgiue sinnes, &c* with sundrie other places, conforme to the same. And this is denied by the Protestants.

Iohn.20.23. Matth.9.8. Matth.16.19. Matth. 18.18.

Maister Iohn Welsche his Reply.

As for the fifth point of your doctrine, that the lawful Ministers of Christ, hes power giuen them by Christ to forgiue sinnes, and to retaine them. If you meane that they haue this power as Gods witnesses, Ministers, and Embassadours, yea and Iudges too: (for the Apostle sayes, *We iudge them that*

are within) to teſtifie and to declare, to iudge and giue out iudgement according to Gods word, not only by the preaching of the Goſpell, and adminiſtration of the Sacraments ioyned therewith: but alſo by the cenſures, and diſcipline, in excommunicating the obſtinate impenitent, and abſoluing the penitent. If, I ſay, your doctrine be this, then you iniurie vs in ſaying, we denie it: and you needed not to haue quoted theſe places to confirme the thing whilk we both teach, and alſo practiſe. But what is the cauſe ye would not quote the place where we deny this doctrine? But if you meane that the lawfull Miniſters of Chriſt hes an abſolute power, & full authoritie, not as Miniſters and Witneſſes onelie, but as iudges & Lords ouer our faith, to forgiue or retaine by their owne authoritie, and that *the very pronouncing of the words of abſolution, is the cauſe of remiſſion of ſinnes, and that it ſo ſcattereth the ſinnes, and makes them to euaniſhe, as the blaſte of winde extinguiſhes the fire, and ſcatters the cloude*, as *Bellarmine* ſayes. If you meane ſo, this we vtterlie deny vnto you, and all men: becauſe it is onlie proper vnto God. The whilk the Iewes ſuppoſe they were blinded did acknowledge: and ſo not ſo blinde as yee are. For it is onlie God that forgiues in Ieſus Chriſt. It is only his death that hes merited it, & only faith that apprehends it, and onlie his ſpirit that ſeales it vp, and the word and Miniſterie that declares it, teſtifies, and confirmes it. For the Apoſtle ſayes, *He hes committed to vs the word and miniſterie of reconciliation, and we are in his ſtead to beſeech men to be reconciled to God*: ſo we are but Miniſters of this. *Auguſtine* is plaine in this: *It is the Spirite* (ſayes he) *that forgiues, and not you, meaning of the miniſters, and the Spirite is God: it is God therefore who forgiues, and not we.* There is one argument: God onlie forgiues ſins, therefore not man. And againe, *What is man but a ſicke man to be healed himſelf? Would thou be a phyſitian to mee, with me ſeike the phyſitian thy ſelfe.* Heir an other argument, He cannot be a Phyſitian to others, who needes a Phyſition himſelfe. Further, hee ſayes, *He that can forgiue by man, can alſo forgiue without man: for he may aſwell forgiue by him, as by another.* But to what purpoſe doe ye quote the 9. of *Matthew*, *That the ſonne of man hes power to forgiue*

4. Controv. tom. 3. pag

Matth. 9.

2. Cor. 5 18. 19 20.

Homil. 23

forgiue ſinnes, for will you ſay, that the Miniſters of the Kirk hes that abſolute authoritie that he had? the whilk if ye doe, then are ye blaſphemous. As for the word Prieſt, wherwith ye ſtile the Miniſters of the Kirk, I know that you and your Kirk takes more pleaſure in this ſtyle, nor in all the ſtiles whilk the holy Ghoſt hes giuen to the Miniſters of the Kirk in the new Teſtament: for amongeſt the manifolde ſtyles whilk are giuen to his Miniſters, yet hes he neuer giuen this ſtyle of a ſacrificing Prieſt, as proper to them, throughout the whole newe Teſtament. But as your office of Prieſt-hoode is not written in Chriſt his latter Teſtament, ſo neither is your ſtile of ſacrificing *Prieſts* contained in the ſame. But new offices muſt haue newe ſtiles.

Maiſter Gilbert Browne.

6. Our doctrine is, to make the Prieſts of the Kirk to annoint the ſeike with oile, in the name of our Lord, and to pray ouer him, becauſe it is the doctrine of the Apoſtles, as we haue in Saint Iames in theſe words, *Is any ſeik amongſt you, let him bring in the Prieſts of the Kirk, and let them pray ouer him, annointing him with oile in the name of our Lord, and the prayer of faith ſhall ſaue the ſeik, and our Lord ſhall liſt him vp, and if he be in ſinnes, they ſhalbe remitted him.* And becauſe we find heir an externall forme, whilk is the annointing with oile, of an internall grace, whilk is remiſſion of ſins: therefore we ſay it is a Sacrament. Nowe take from theſe places the vaine ſubterfugies of our new men, that will haue him a Mediciner for the bodie in this, and not for the ſoule, the matter will be plaine of it ſelf. Iacob. 4. 15 Auguſt. tom. 4. ſuper Leui. queſt 84.

Maiſter Iohn Welſche his Reply.

As to your doctrine of annointing of the ſeik with oile, & that not by euery man, but by a Prieſt: not in all ſeikneſſes, but in the extremitie of death: not with euerie oile, but with oile conſecrated by the Biſhop: (whilk *Bellarmine* makes eſſential to this Sacrament) and that not all the parts & members of the bodie, but the fiue organes of the ſenſes, and the reines, and feete: and that by this forme of words, *Let God forgiue thee whatſoeuer thou hes ſinned, by the ſight, hearing, ſmelling, &c. by this holy vnction, and his moſt godlie mercie.* The whilk you will haue to haue two effects. The one, the health of the bodie, if it be expedient for the ſoule: the other remiſsion of the Cap. 5. de extr. vnctione.

reliçts of ſinnes that remaines: and this ye make to be one of your Sacraments, And for this purpoſe ye onlie bring one teſtimonie of Scripture. So that all the ſhewe of warrand you can picke out of the Scripture, is this onlie place of *Iames*. For I trowe with *Bellarmine*, & ſundrie others, you haue ſeene that that place of *Marc.* 6. 13. whilk is alſo alledged by the councell of Trent for the confirmation of this doctrine, would carrie no ſhew to make any thing for you, and therefore it may be you haue omitted it. But this place ſerues nothing for your purpoſe. For, firſt I ſay, this was a ceremonie annexed to the miraculous gift of healing, as is plaine both by the text vſing the worde εγειρει *and the Lord will lift him vp* whilk is properlie ſpoken of the health of the bodie: and alſo by that place of *Mark*, where it is written, that *the Apoſtles annointed many ſeik with oile, and they healed them*. The whilk gift was not onelie giuen to the Apoſtles, but alſo to the verie Churches, as is plaine of the 1. *Corinth.* 12. *Vnto another is giuen the gift of healing*, &c. Now ſeing this extraordinary gift is ceaſed in the Kirk of God, wherefore will you ſuperſtitiouſlie vſe the ceremonie? So either avowe (Maiſter *Gilbert*) that your Prieſts hes this miraculous gift of healing, whilk I trow ye will not, or els leaue off the ceremonie?

Mare. 6. 13

Secondlie, by this argument ye may aſwell make all the reſt of the ceremonies, (whilk our Sauiour and his Apoſtles, *Peter* and *Paule*, and the beleeuers in the primitiue Kirk, vſed towards the ſeik, blinde, lame, and dead) ſacraments. As the (*a*) *laying on of hands*, whilk had both a command & a promiſe ioyned with it, (*b*) *annointing of the eies of the blinde with clay*, (*c*) *waſhing in the poole of Shiloam*, &c. For why ſhould not their examples be aſwell followed, as the example of the Elders of the primitiue Kirk? & ſeing you vſe not theſe ceremonies, becauſe ye want the miraculous gift, whilk was ioyned with them, why doe ye vſe this ceremonie ſuperſtitiouſlie, ſeeing ye want this gift alſo?

a) Mare. 16. 18
b) Ioh 9, 6
c) Ioh. 3. Mat. 9 29. Act. 3. 6. Act. 22. 16

Thirdlie, I ſay, this place can make nothing for your doctrine: for this place ſayes, *Call the Elders of the Kirk, and let thē*, &c. but you call for a *ſacrificing* Prieſt. This text ſayes in the plurall

plurall nomber, *Call for the Elders*: your doctrine sayes, one Priest is sufficient. This place speakes of oile, not mentioning a sillabe of consecration, blissing of it by the Bishop, and that nyne-folde salutation that ye giue vnto it, *Haile, ô holy oyle*, with the bowing of the knee, and other ceremonies. There is not a sillabe in this, nor in any other Scripture that speakes of these things, and yet your doctrine will haue all these ceremonies. This place sayes, *And the prayer of faith shal saue the seik*: and you attribute it to the ointment. This place puts no differences of seikneſſe: but your doctrine is, that none be annointed, but he who is lying in the bed, & at the pointe of death. This place only specifieth the annointing of the seik, some of you reckons, as the councel of *Florentine* seuen parts: some, the fiue senses, as necessarie. And therefore this mooued *Thomas* of *Aquine* to say, *That the forme of this Sacrament is not exstant in the Scripture*. Now if it be not exstant in the Scripture, what to do haue we with it? seing the Scripture is able to make a man wise vnto saluation, and to make the man of God perfite in euery good worke? Lib. 4 sent 4 dist. 23. quest.

Fourthlie, *Beda*, *Oecumenius*, and *Theophylactus* in their commentaries vpon these places and (*a*) *Thomas Waldensis* & (*b*) *Alphonsus de castro*, two arch-papists affirmes, that in the 6. of *Marke*, & 5. of *Iames*, the selfe same vnction and annointing is meaned. But (*c*) *Bellarmine* & (*d*) *Iansenius* two other papists affirmes and proues by firme reasons, that that annointing in *Marke* is no Sacrament: therefore neither is this annointing in *Iames* a Sacrament, seing (as saidis) in both the places the selfesame vnction is meaned.

a) 2. de sacram.
b) de heresibus.
c) de extern. vnct.
d) In Marc. 6

Fifthlie, I say, all the Sacraments the Lord hes instituted, are publick, and not priuate: but this Sacrament of yours is priuatlie ministred: therefore not a true Sacrament.

Sextlie, all the Sacraments of the newe Testament should be ministred by them who haue the preaching of the Gospell concredited vnto them, and not by priuate Christians. But *Innocentius* the first, a Pope sayes, *Priuate men may minister this, in their owne and others necessities*: as allo *Thomas Waldensis* a Papist. And yet the councell of Trent accurses them that so

In his epistle 2. cap. 8

ſayes: Therefore it is not a Sacrament.

Seuenthlie, Pope *Innocent* in that ſame epiſtle cited before calles it but *genus Sacramenti*, a kinde of Sacrament: therefore it is not properly a Sacrament. But you are more bold to cal it a Sacrament.

Eightlie, all the Sacraments of Chriſt hes their warrand from the written worde: But *Petrus a Soto* calles this *a tradition whilk hes not the warrand in the written worde*: therefore it is not a lawfull Sacrament of Chriſt.

In his booke againſt Brentius

And as to your argument: That it hes an externall forme of annointing with oile, of an internall grace whilk is remiſſion of ſinnes: I anſwere: this forme or ceremonie was extraordinarie, as I prooued before, annexed to a miraculous gift of healing. The whilk ſeing it is now ceaſed, the ceremony alſo ſhould ceaſe. And this promiſe is not made to the annointing (if ye will beleue the Apoſtle) but to the prayer of faith. *The prayer of the faith*, ſayes the Apoſtle, *ſhall ſaue the ſeik*. And whereas ye ſay that we make him a Mediciner only for the bodie in this, and not for the ſoule: we anſwere: That this ceremonie as ſundrie others, was onlie annexed to the extraordinarie gift of healing of the bodie, and was not ſeals of grace. And yet with the health of the bodie, the healing of the ſoule was oftentimes ioyned, as our Sauiour ſayes to the Paralytick man: *Thy ſinnes are forgiuen thee, take vp thy bed & walke*. Now whether theſe be our vaine ſubterfuges, or cleir grounds out of the Scripture, let the reader iudge. And wher as ye call vs newe men: let them be newe and moſte recent, whoſe doctrine is moſt new. But, as hes and ſhall be proued by Gods grace, our doctrine is not new, but Ieſus Chriſts in his olde and new Teſtament, and yours deuiſed ſince. Therfore this title of noueltie moſt iuſtlie belongs vnto you. This for the 6. point of your doctrine.

Matth. 9. 2. 6

Maiſter Gilbert Browne.

7 Our doctrine is, that when our Prieſts (whilk are the onlie lawful Miniſters now adayes) are called to that function, receiues the impoſition of hands, with the grace or gift of the holy Ghoſt, becauſe it is the doctrine of Saint Paule in theſe words: *Neglect not the gift or grace that is within thee*

1. Tim. 4. 14

whilk

whilk is giuen the by prophecie, with the impoſition of prieſt-heode. And therefore muſte bee a Sacrament, becauſe it hes an externall forme, whilk is the impoſition of handes, of an externall grace, whilk is the gifte giuen by the ſame. And for this cauſe (*a*) *Iohn Caluin* his ſelfe admits it to bee an Sacrament: albeit in their confeſſion they call it an baſtard Sacrament of the Popes, and deteſts the ſame, although (*b*) *Melanchon* hes the contrarie.

a) Inſtitut. lib 4 cap. 14. ſect. 20 item lib. 4. cap 19 ſect. 28

b) In locis com. edit. 1543. de numer. ſacrament.

Maiſter Iohn Welſche his Reply.

As for the 7. point of your doctrine concerning the impoſition of hands in the ordination of the lawful miniſters of the Kirk of Chriſt, becauſe it is a ceremony whilk hes the foundation of it in the worde of God, and was practiſed in the primitiue Kirk, as in the ordination of *Timothie* here, and others: and is profitable both to put the Paſtors in minde of his calling, that he is ſeparated of God for the diſcharge of the ſame, and alſo the people that they imbrace him as one ſent of God to them, therefore we both acknowledge it and practiſe it. But that either the gift of the holy Ghoſt is inſeparably ioyned with it, or that it is a ſacrament of the newe Teſtament properly (as you affirme) that we denie. As to the firſt, the gift of the holye Ghoſt is not inſeparablie ioyned with it, firſt, becauſe that is iniurious to the Lords free grace, whilk is not bound to any inſtrument, let be to a ceremonie. And alſo he ſpeakes againſt experience: for how many, I pray you, doe receiue impoſition of hands, who receiues not a new grace and gift of the holy Ghoſt amongſt you? Miſerable experience theſe many ages both doth teſtifie it, and alſo one hes teſtified the ſame, ſaying, *our Preiſts doth lay the word of bleſſing vppon many, but in fewe followeth the effect of that bleſſing.* And certainly if any gift of the holy Ghoſt is ioyned with this ceremonie, it ſhould be an abilitie to preach the word: for that is the principall part of the office of the Miniſter of the Goſpel. But how many thouſands are they among you in your Kirk who hes receiued this impoſition of hands, and yet as vnable to preach the Goſpel as Aſſes are? and laſt of all, what needed that *tryall and examination*, ſo ſtraightlie commanded in the Scripture, whilk ought to be had of them that are to be ordained, if the holy Ghoſt were euer inſeparablie

Ex veteri Teſta. queſt. 109. inter opera Auguſtini.

rablie giuen with the ceremonie. For wherefore is this triall and examination? And wherefore is *Timothie* so straightlie charged to *lay his hands suddenlie on no man*, but becauſe it is onlie the holy Ghoſt who enables. The whilk alſo ſhould be well knowne vnto his Kirk ere they preſume to teſtifie the calling of God to them. For if it were true that ye ſay that the gift of the holy Ghoſt were ioyned with the impoſition of hands inſeparablie, then the Apoſtle ſhould rather haue commanded *Timothie* to lay his hands vpon manie in reſpect of the neede that the Kirk ſtoode in of all men, rather then to haue diſcharged him. And as for the place of *Paule* whilk ye cite here, *Deſpiſe not the gift &c.* This ſerues nothing for your doctrine: for if firſt the gift giuen to *Timothie* whilk the Apoſtle ſpeakes of, was extraordinarie, and ſo ordinarilie doth not euer follow the ceremonie. 2. It is not aſcriued heere to the ceremonie of impoſition of handes, but vnto Prophecy, *whilk is giuen thee by Prophecie*, wherby it was reuealed to the Kirk of the abilitie of this man. And ſo if there be anie prophecies that goes of you in your Clergie that the holie Ghoſt is giuen to you, then ye may claime vnto the ſame: but I think ye will not ſay that ſik like prophecies goeth of you: therefore yee cannot claime to this teſtimonie.

1. Timoth. 5. 22

3. *Timothie* is exhorted *to keepe that worthie thing concredited vnto him throught the holie Ghoſt.* It was the holie Ghoſt therefore who was the giuer and preſeruer of it. And as for the ceremonie it was a ſigne of the preſence of gods ſpirit in them who was lawfully ordained. Now as to the ſecond that ye will haue it a ſacrament, becauſe it hes a externall forme, and alſo a promiſe of grace. That will not follow: for then you ſhould haue innumerable Sacraments: for prayer, almouſ-deeds, and the ordination of Magiſtrates, and manye other hes external formes, and hes promiſes of grace ioyned with them: and yet you will not ſay, that they are properlie Sacraments. For in all the Sacraments of the new Teſtament whilk properly are Sacraments, there muſt bee firſte not onlye an externall action, but an earthlie and viſible Element, as water in Baptiſme, and breade and wyne in the Supper. And therefore,

2. Tim. 1. 14

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Auguſtine ſayes *let the word be ioyned with the element, and then it is a ſacrament*. Secondly, they muſt haue their expres warrant and inſtitution from Ieſus Chriſt in the Scripture, as baptiſme hes *Math.*28. and the Lords ſupper hes *Math.*26. Thirdly, they muſt not only haue a promiſe of grace, but a promiſe of remiſsion of ſinnes and ſanctification: for they muſt bee ſeales of that couenant whilke is common to all Chriſtians, as baptiſme and the Lords ſupper is. But this ceremonie of impoſition of hands wants all theſe three: for neither is there any earthly element, neither ſeales it vp the couenant whilk is common to al, but proper to the miniſtrie only: neither hes it the expres inſtitution of Chriſt in al the foure Euangeliſts. and whereas in the 20. of *Iohn* he there ordaines his Apoſtles, we read, he *breathed on them*, and ſaid, *receiue the holy Ghoſt*. but not a word that he laid his hands on them, or commanded them to vſe it to others. The whilk without all queſtion he would haue done, if he had ordained it to be a ſacramēt: and *Petrus a Soto* a Papiſt ſaies, that the making of the impoſition of hands to be a ſacrament, is a tradition. Therefore it is not a ſacrament properly of the new Teſtamēt. Secondly, if the ordination of any by impoſition of hands were a ſacrament, the ordination of a biſhop by the ſame eſpecially, ſhuld be a ſacrament: for the place whilk ye quote here is of *Timothie* who was a Biſhop as your Kirk affirmes. And *Bellarmine* ſaies, *if this be not a ſacrament, then it cannot be proued by the Scripture that ordination by impoſition of hands is a ſacrament*: and hee ſaies, *if this be not granted they wil loſe all the teſtimonies of the ancients to proue impoſitiō of hands to be a ſacrament, for they ſpeake of the ordination of Biſhops*. But the (*a*) ancient Schollers and Doctors of your owne Kirk, and (*b*) *Dominicus a Soto* a learned Papiſt affirmes, *that this is not a ſacrament properlie*, and ſo neither the ordination of the reſt of the miniſtrie can be a ſacrament, ſeing a Biſhop is aboue the reſt in your order. Laſt of al, the counſell of Trent, is not againſt it and ſundrie of the reſt of your Clergie makes all the ſeuen orders of your Kirk, as Preiſts whilk ou diſtinguiſh in two ſorts: to wit, in Biſhops and inferior Prieſts, Deacons, ſub-deacons, Exorciſts, Lectores

In Ioh. tract. 80

De ſacramento ordinis lib. 1. c. 5.

a) In 4. diſt. 24
b) Dominicus a Soto lib. 10. de iuſtitia, & iure q. 1 artic. 2

c) Seſ. 23. cap. 2, & 3 Bellarm. lib. 1. de ſacr. ord. cap 9.

Bellarmine sayes singulip r se sunt sacramenta, ca. 9 Lib. 4. dist. 24. cap si autem

tores, dore-kepers, and your Acoluthytes *euerie one of them by themselues sacraments*. And your Maister of sentences calles al the orders in the plurall number *sacraments*. So if ye durst let the people knowe the secret of this your doctrine, ye make not only seuen sacraments, but fourteene in verie deede. But this were dangerous to you to sowe abroad: for you feare it woulde cast your doctrine in some suspition with them, and be an occasion to them, to examine it by the Scripture, the whilk if they would once begin to doe, ye knowe your hope were lost. As for *Caluine* & *Melanchton*, they cal it a sacrament taking the worde in an ample sense, for these ceremonies that hes the foundation in the word: whilk hes a promise of a blessing ioyned with them: and not in that sense that baptisme and the Lords supper are called sacraments, as *Caluine* in that first place whilk ye quote plainly acknowledges: for these are his wordes, *Let the Christian Kirk (sayes he) be content of these, (meaning of baptisme and the supper) and let them not admit nor acknowledge, desire, or look for, any other third sacrament til the end of the world. And as for imposition of hands whilk the Kirk vses in their ordinatiõs, he saies, I wil not be against it that it be called a sacrament, so being I reckon it not among the ordinarie sacraments*. And *Melanchton* in that same place reckons vp prayer, almes, marriage, the Magistrat, in the number of these vnto the whilks he giues this name of a sacrament, whereby he makes it plaine that he takes this worde *sacrament*, amply and larglie as hes bene saide before, and not in that sense that baptisme and the supper is called sacraments. So you play your selfe (Maister *Gilbert*) in the ambiguitie of this word sacrament, and deceiues the reader with the same. And whereas ye call your Priests the only lawfull Ministers now a dayes: I wil answer to this more fullie afterward, onlie this now: First, seing the fountaine and grounde vpon the whilk all the lawfull callinges in your Kirk depends and is deriued, as your selues confesses, is the supremacy of your Pope, whome I haue proued to be the Antichrist in my other treatise, and seeing the office of your priesthoode in sacrificing the sonne of God, as ye suppose, is most abhominable, idolatrous and Antichristi-

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an, as I haue proued also there: therefore you are not onlie not lawfull Ministers of Christ, but the Ministers of Antichrist. And as for the style of Priest, I answered it before; it is not so much as once aseriued to the Minsters of the Gospell to signifye their proper calling in the whole new Testament.

Maister Gilbert Browne.

8. Our doctrine is, that matrimonie is an bond vndissoluble, because our Sauiour saies, *that which God hath ioyned together, let no man separate.* And siklike he sayes: *that whosoeuer dimits his wife and marries another, commits adultrie vpon her.* And in Saint Luke we haue the same And Saint Mathew is of the same opinion (albeit one may put away his wife by him for fornication) this is the doctrine also of the Apostles of Iesus Christ. For it is written in Saint Paule, *that an woman that is vnder a husband, her husband liuing is bound to the law, but if her husband be dead she is loosed from the law of her husband. Therefore her husband liuing she shal be called an adulteres if she be with another man, and so forth.* And in another place he saies, *to them that be ioyned in matrimonie, I giue not commande but our Lord: that the wife depart not from her husband and if she departs to remaine vnmaried, or to be reconciled to her husband. And let not the husband put away his wife.* Now this is our religion of matrimonie, and plaine repugnant to the doctrine of the Ministers of Scotland that will licence a man to put away his wife and marie another. And they call the doctrine of Christ and his Apostles the Popes crueltie against the innocent diuorced in their negatiue faith.

Matth 19 6
Mare. 10. 11 12.
Luc. 16. 18.
Matth. 5 33
Matth. 19. 9
Rom. 7. 2. 3.
1. Corinth. 7. 39
1. Cor. 7. 10, 11

Maister Iohn Welsche his Reply.

As for your 8. and 9. points of doctrine concerning marriage, the first that it is vndissoluble for no cause: the other that it is a sacrament. As to the first, I woulde scarselie haue vnderstoode this poynte of your doctrine, and your counsel of Trent and others of your Clergie who writes of it, had not bene more plaine then ye. And I thinke, that there are few that knowes not this point of your doctrine otherwise, who can take it vp by this your writing. I wonder why yee are so darke in setting down your owne doctrine. But wherfore should I wonder, for darknes may not byde to se the light. Your doctrine then is this. First you make manie causes of separation & diuorcement, beside adultrie (expres against the doctrine of Iesus Christ, *he that shall dimit his wife ex-*

Concil. Trid. sess. 24 canon 8
Bellarm. lib. 1. de matrim. cap. 14

cept for fornication &c.) he makes her to commit adulterie. As 1. *for the vowe of continencie to enter in a Monasterie or Nunnerie:* 2. *for heresie:* 3. *and for perrill of offending of God.* Next, your doctrine is, *That suppose there be many causes of separation betwixt the man and the wife, from bed and boord (as wee speake) yet the bonde of Mariage contracted and perfited, betwixt the faithfull, can no wayes be broken, as long as they both liue together, no not for adulterie. So that the partie innocent diuorced, maye not lawfullie marrie another, during the life of the guiltie partie: And if they marry, they cal it adulterie, and they wil haue the grounde of this to bee, because it is a Sacramene.* So one errour followes and leanes vpon another. For if Marriage be not a Sacrament, then the bonde may be lowsed by their owne doctrine. But marriage is not a Sacrament, as shall be proued heereafter: Therefore the bonde is soluble. Our doctrine is, that the bonde of marriage contracted and perfited betweene two Christians, is broken by the adulterie of either of the parties: so that the innocent diuorced, maye lawfully marry another. As for our doctrine. It is plaine in the Scripture, in the 19. and 5. of *Matthew*: where there the Lord in plaine tearmes excepts the cause of fornication, saying: *Whosoeuer dimits his wife except it be for fornication, and marries another, commits adulterie.* So then by the contrarie: hee that dimits his wife for fornicatiō (whilk is adulterie there) & marries another, commits not adulterie. And seeing the Apostle commands, *That euerie man haue his owne wife, and euerie wife her owne husband, and that for the auoyding of fornication: and it is better to marrie nor to burne.* Therfore, the first marriage being dissolued by diuorcement iustly, according to gods worde; It is leasome to the partie innocent at least, to vse the remedie of marriage for the auoyding of fornication. Other-wise, if hee might not vse it, diuorcement were not a benefite, but rather a punishment, and the innocent shoulde be punished without a fault.

Bellarm. lib. 1. cap. 12.

1. Cor. 7. 2.

Now, as to the Scriptures whilk ye quote, *Matth.* 19.6. and 5. 31. they haue that exception of *fornication*, expreslie mentioned. And as for the places of *Mark.* 10. 11. 12. and *Luke* 16.18. and *Romanes* 7.2.3. and 1. *Corinth*, 7.39. they are all

all to be vnderstood with that exception of *fornication*, that our Sauiour expreslie sets downe in the former two places, otherwaies Scripture should be contrary to Scripture, whilk is blasphemie to thinke, and our Sauiour is the best exponer of himselfe. And as for the 1. *Corinth.* 7. 10. 11. the Apostle speakes not of that separation for adulterie, but of a separation for a season, for other causes or variances, in the whilk case the parties separated, are to remaine vnmaried, or to be reconciled together. And becausse ye will not credite vs nor the sonne of God so expreslie speaking in his Scripture, yet I thinke ye will giue some credite to your owne Doctours, councels, canons and Popes, whome if ye be a right Catholicke, ye thinke that they cannot erre. (a) *Caietanus* a Cardinall, (b) *Ambrosius Catharinus* Papists, holds this doctrine with vs against the religion of your Kirk, *that Adultery breakes the bond of marriage, and that the innocent diuorced may marrie another.* Pope (c) *Zachary*, and the councell (c) *Triburiense*, & another (e) canon sayes, *That incestuous adultery breakes the bond of marriage, so that the partie innocent, may marrie another.* And Pope *Gregory* the 3. suppose in a (f) canon he will not haue adulterie to breake the bonde of marriage, so that the pairty innocent may marrie another, contrarie to the doctrine of Christ our Sauiour, yet he (g) *permits a man to marrie another, if his former wife being taken with some disease, be not able to rander dew beneuolence vnto her husband.* So suppose this Pope will not admitte that true cause whilk our Sauiour sets downe, of adultery: yet he sets downe causes himselfe, whilk wants the warrand of the word. And Pope *Celestine* the 3. set foorth a decree, that when of maried persons one falleth into heresie, the partye Catholick is free to marrie againe: *cap. Laudabilem de conuers. infidelium*, confessed by *Alphonsus* a Papist, *lib.* 1. *cap.* 4. *aduersus hæreses.* So then either your Doctors, Canons, Councels, & three Popes erres, or else the bond of marriage may be broken, and the innocent partie diuorced may marrie another. Your religion of Matrimonie therefore is not onely repugnant to ours and Iesus Christs, but also to your owne canons Councels, Doctors, & Popes. Let them therefore condemne

a) In comment. Matth. 19
b) lib. 5. annot. in comment. Caietani.
c) Decret. causa 32. quest. 7 cap. Concubuisti
d) Ibidem cap. Si quis
e) Ibid. cap. Quadam
f) Ibid. cap. Hi vero
g) Ibid. cap. Quid propusuisti.

your cruell iudgement againſt the innocent diuorced. And therefore *Bellarmine* confeſſes, *that in this point they haue many againſt them, not onelie vs whome he calles heretickes: but alſo Latines, Greekes, and Catholickes.*

Bellarm. de mat. lib. 1. cap. 15

Maiſter Gilbert Browne.

Eph. 5. 23

9 With Saint Paule, we make it a Sacrament, as ſundrie of the learned Proteſtants doe, as (a) *Zuinglius*, (b) *Melanchton*, and chiefflie young *Marchinſtoun*, in his 22 Propoſition of his diſcourſe vpon the Reuelation, whoſe words are theſe. Thirdly, bodily marriage is by Saint Paule, called a ſymbole and a Sacrament of the vnion of Chriſt and his Kirk. And yet our new confeſſion deteſts the ſame, and will haue it but a baſtard. Sik concord is betwixt Chriſt, his Apoſtles, and our new preachers of the Goſpell: and alſo amongſt themſelues.

(a) Lib. de vera & falſa rel. cap. de matrimonio

(b) In locis editis, 1552. & 1558

Maiſter Iohn Welſche his Reply.

Lib. 1. de matrim. cap. 8

The 9. point of your doctrine is: you will haue *Marriage a Sacrament of the newe Teſtament, and that properlie, and that according to the inſtitution of God, vnto the whilk the promiſe of the grace of iuſtification is annexed*: ſo *Bellarmine* and the councell of Trent ſaies. But marke (Chriſtian reader) their ground of this their doctrine. They ſay, the bond of marriage amongſt infidels may be broken: but ſay they the bond of marriage amongſt the faithfull cannot be broken. And they make the cauſe of this difference to be this, becauſe the marriage of Chriſtians is a Sacrament. So they reaſon. Marriage amongſt Chriſtians is a Sacrament: therefore ſay they, it cannot be broken. But what is their principal ground now, wherby they proue marriage to be a Sacrament? becauſe (ſay they) the marriage of Chriſtians is a bond indiſſoluble; therefore it is a Sacrament whilk hes the grace of Iuſtification ioyned with it. So mutuallie, one error vpholds another. Vpon the whilk I reaſon: If the bond of marriage may be broken for adultery then it cannot be a Sacrament: (this your Kirk graunts, becauſe they make that the ground of this) but the bonde of marriage may be broken for adulterie, as hath bene proued before, both by the Scriptures, & alſo by your owne canons, councels, Doctors, and Popes: therefore marriage is not a Sacrament.

Secondlie, in the ſacraments of the new Teſtament, there are

are earthlie elements: as the water in Baptiſme: the bread and wine in the ſupper: and an expreſſe forme of words preſcriued in the newe Teſtament: as in Baptiſme, *I baptize thee, &c.* and in the Supper, *This is my bodie &c. Matth.26.* They haue their expreſſe inſtitution by Chriſt in the ſame, and hes the promiſes of remiſsion of ſinnes and iuſtification annexed to them. But none of theſe things are to be had in marriage. Firſt, no earthlie element: next, no forme preſcriued in the word of God: thirdlie, no expreſſe inſtitution of it as of a ſacrament: fourthlie, no promiſe of the remiſsion of ſinnes and ſaluation annexed vnto it. Therefore it cannot be a ſacrament of the new Teſtament properlie.

Thirdly, if marriage were a ſacrament, and ſik a ſacrament that ſignified and gaue the grace of iuſtification with it, that is, remiſsion of ſinnes: then wherefore ſhould your Kirk forbid all your Cleargie from the ſame? and wherefore ſhoulde ye abſtaine from that ſacrament, whilk is inſtituted of God, to giue remiſsion of ſinnes to you, and to make you acceptable to God, as your doctrine ſayes. Why ſhoulde yee depriue your ſelf of that thing whilk may place you in Gods fauour, and purchaſe to you remiſsion of ſinnes, (as ye ſay mariage may doe) it is a token that either ye beleeue not your owne doctrine, or elſe preferres whoredome and adulterie, whilk is condemned of God, to marriage whilk is Gods ordinance and honorable amongſt all men. Bellarm. lib. 1. de matrim. cap. 5 pag. 67

Fourthlie, I ſay, if the marriage of *Adam* and *Eua* in Paradiſe, and the marriage of all the Patriarckes, & Prophets, and Prieſts, and people in the olde Teſtament, was not a ſacrament, neither is the marriage of Chriſtians in the new teſtament a ſacrament. For they were ſymboles that repreſented our ſpirituall coniunction with Chriſt, aſwell as the marriage of Chriſtians in the new teſtament does: the whilk you will not deny. And Pope *Leo* ſayes, *That marriage was inſtituted from the beginning, that they might haue in themſelues a Sacrament of Chriſt, and his Kirk*: but the firſte you graunt your ſelues was not a Sacrament? therefore neither is the ſecoud a ſacrament. Epiſt. 92. ad nob.

Fifthly,

Fifthlie, that whilk is filthineſſe and pollution cannot be a ſacrament to giue forgiueneſſe of ſinnes: but Pope *Syricius* calles marriage pollution and vncleanneſſe: therefore it can not be a ſacrament if he ſpeake true.

Dist. 82. cap. Proposuisti, & c, Plurimos

Sextly, if marriage be ſik a ſacrament as ye ſay, to giue remiſsion of ſinnes, then it ſhould be more excellent then virginitie, becauſe virginitie hes not this promiſe: but this ye will not graunt, therefore it is not a ſacrament.

Vt Capreolus refert in 4. dist. 26. quest. Vnica ar: tic. 3.

Laſt of all, *Durandus* a great Doctor of your Kirk ſayes, that marriage is not properlie a ſacrament.

As for that place in the 5. of the *Epheſians* whilk ye quote, where the Apoſtle ſayes, *This is a great myſtery*, ſpeaking of the mutuall duties of man and wife. I anſwere: firſt, he calles not Mariage this great myſterie, but that band of our coniunction with Chriſt, as he expones himſelfe: *This is* (ſayes he) *a great myſterie*, and then he ſubioynes, *I ſpeak of Chriſt and his Kirk*. Secondlie, ſuppoſe the olde interpreter doeth tranſlate this word *myſterie* a ſacrament, yet you know (if you know the Greek language) that μυστηριον is called a ſecreat. Thirdlie, wil you haue all theſe to be ſacraments properlie, whilk are called myſteries in the newe Teſtament, & whilk the olde interpreter and your Rhemiſts tranſlates ſacraments? then ſall you not onelie make marriage a Sacrament, but alſo the chief *articles of our faith*, *and the Goſpell*, *and the 7. ſtarres in the Reuelation*, *and the whore of Babel*, *and the iniquitie of the Antichriſt*, all ſacramentes. For they are all called μυστηρια in the Greeke, and ſome of them are tranſlated ſacraments by the olde interpreter, and your Rhemiſts, as mariage is. I wonder that ye quote *Melanchton*, as though hee were of your opinion, ſeing *Bellarmine* acknowledges plainlie (*that he denyes it to be a Sacrament properlie as Baptiſme and the Lords Supper is*:) but onelie graunts that it is a Sacrament in ſome reſpects. But you regarde not what ye write, ſo being it may carrie anie ſhewe againſt vs. The ſame we anſwer to you of *Zuinglius* and *Marchiſtoun*. They call it a Sacrament but not in that ſenſe that Baptiſme and the Lords Supper are called ſacraments, taking the worde improperlie and more amply

1. Tim. 3. 16 Col. 1. Ephes. 3. & 1. 2. Thes. 2 7 Reue. 1. 20, & 17 5

Lib. 1. de matrim cap. 1, & cap. 5

amplie, ae *Bellarmine* confesses of *Melancthon*. So heere is no discorde, Maister *Gilbert*, neither betwixt vs and Christ, neither amongst our selues. But in very deede, you are they who are at discorde both with Christ, & amongst your selus. For besid this that *Bellarmine* and *Innocentius calles the marriage of the Gentiles Sacraments*, becausse you may answere that they call them Sacraments improperlie as *Melancthon*, *Zuinglius*, and *Marchistoun* calles marriage a sacrament improperlie. So if they be at variance with vs for calling marriage a sacrament, so is (*a*) *Bellarmine* & Pope (*b*) *Innocent* at variance with your Kirk, for calling the marriage of infidels a sacrament. For as we denie marriage to be a sacrament at all properlie, so does your Kirk denie the marriage of infidels to be a sacrament properlie. But to let this passe I say becausse I will not deceiue the reader as ye doe with apperances of contradictions through the ambiguitie of the words (*a*) *Alphonsus de Castro* (*b*) *Petrus a Soto* two of your doctors and sundry others sayes *that mariage is not a proper sacrament of the newe Testament*: and yet the councell of *Florence* and *Trent* and sundrie others of your Kirk sayes the contrarie. 2. (*c*) *Durandus* a great doctor of your Kirk sayes *that mareage is not a sacrament properlye*. 3. *Some of our Kirk holds that carnall copulation in marriage is a part of the sacrament, some the contrarie that it is neither a sacrament nor a part of the sacrament*, so *Bellarmine* testifies. 4. *Durandus* and your canonistes houldes *that the sacrament of marriage doth not confer grace vnto them that receiues it*, and yet our common doctrine is contrarie this as (*e*) *Bellarmine* grauntes. Last of all *Canus* a learned Papist affirmes that *euerie marriage lawfully contracted among christians is not a sacrament: but onlie that whilk is made by the Minister in a certaine forme of words*, the whilk *Bellarmine* and sundrie others denies. And you are of great diuersitie concerning the matter of that sacrament amongst your selues. These are not now shewes of disorders & contradictions, but they are so true and manifest that *Bellarmine* your chiefe campion hes confessed them. I Iudge thou now (christian reader) whither is it wee or they that is at variance amongst our selues. And this for the 9. poynt of your doctrine.

a) Bellar. lib. 1 de sacram. matrim. c. 3

b) Inno. c. gaude. de diuor tis.

a) Lib. con. here. verbo. nuptiæ here. 3.

b) Lectio. 2. de matrimonio.

c) In 4. dist. 26. quest. 3.

d) lib. 1 de sacra. matrim. c. 5. pag. 88.

e) ibidem.

de sacra. matrim lib. 1.

As for the tenth poynt: I haue answered to it, in the other parte of my treatise concerning the Masse. Therefore, I omit it now, and I come to the 11. poynt of your doctrine.

Maister Gilbert Browne.

YOur doctrine is that a man in the estate of grace doing good works merits or deserus a reward: whilk is the doctrine of the Prophets, Christ and his Apostles: as maye bee perceiued in these places, and manye the like (a) *Feare not Abraham* (sayes God) *I am thy protector and thy rewarde greattumly.* In another place. *Therefore be ye of comfort, and let not your hands be dissolued, there shall be a rewarde for your worke.* And in the booke *Ecclesiasticus. All mercie shall make place to euerie one, according to the merite of his works.* with manie more in the olde Testament, not I am able to set downe heere: But some of them I haue noted on the margent. And our Sauiour sayes, (b) *Reioyce and be glade for your rewarde is great in heauen.* And againe, *They that haue done good things shall come forth to the resurrection of life: but they that hes done euill, to the resurrection of iudgement. And whosoeuer shall giue drinke to one of these little ones, one cup of colde water onely, in the name of ane Disciple, truelie I say vnto you, he shall not lose his rewarde.* And (c) Saint Paule sayes, *Euery one shall receiue his owne rewarde, according to his labour:* & (d) S. Iohn sayes, *Looke to your selues, that ye lose not the things whilk ye haue wrought, but that ye may receiue ane full rewarde.* And in his Reuelation, *Beholde I come quicklie, and my rewarde is with mee, to render to euery man according to his works,* with many more the like in the word of God What can our newe men say against this doctrine of Christ, his Apostles & Prophets, seing that there is no reward without merite, because *merces* and *meritum* hes relation together: for there is no reward promised in the word of God, but for doing and working And albeit God hes promised to rewarde all our good deedes, yet this promise is not without a cause: that is, to them that will labour and worke, and to doe according to his will. For he hes promised no rewarde to them that will not work, but to sik as deserues the same by their doings, as I haue noted before in the booke called *Ecclesiasticus*, the 16. chapter.

a) Gen. 17. 1. 2. Paral. 15. 7 Eccles. 16. 15 Eccles. 10 3. 1 Psal. 118. 112. Prov. 11. 18. Sap. 5 16. Sap. 10. 17 Esa. 3. 10. Ier 31 16

b) Matth. 5. 12 Ioh. 5. 29 Mat. 10 42. Mat. 16. 1 Matth. 16. 27 Matth. 25. 34. Matth. 10. Mar. 9. 41. Luc. 6. 35

c) 1. Cor. 3. 8. 14 1. Cor. 9. 17. 18 Eph. 6. 8

d) 2. Iohn, ver. 8 Apoc. 22. 12

Maister Iohn Welsche his Reply.

As for your doctrine of merites of works wherein you say *that a man in the estate of grace doth merite eternall life and glorie, & that aswell in respect of the worke it selfe, as of the couenant and promise made vnto it.* So *Bellarmine.* Yea that *the works are in vertue equal and of as great valor, as the reward of eternal life is, so that there is an equall proportion betwene the works and eternal life.* And there are som of your Kirk and those of the learned amongst you who hes gone further, and affirmes *that the good workes of the righte-*

Lib 5. de iustific. cap. 17.

righteous merites life eternal in respect of the worthines and excellencie of the work it selfe, suppose the Lord had neuer made a promise or couenant, as *Caietanus* a cardinall and *Dominicus a Soto,* as *Bellarmine* reports of them. And Maister (*a*) *Reinold* sayes that good workes and euill are laide in different ballance, that good workes are the cause of heauen, as euill workes are the cause of hell. And (*b*) *Andreas Vega* sayes *that the reward of glorie shall not be greater nor our good workes hes deserued.* What blasphemie is this your doctrine? And surely if in any one poynt of your doctrine, you shewe your selues to be men, who not onlie knowes not the holines of God, the vnspeakablenes of that other life, the perfection and infinite vertue of Christs merits, the perfection of his law, and mans infirmitie and weaknes; especially you manifest it in this point, for if ye knew anie of these thinges, ye would neuer professe such damnable doctrine: for that our workes may merite eternall life (as ye say) and that not onely in respect of the couenant, but in respect of the worke it selfe there are fiue thinges required. 1. That the work be perfit according to that measure of perfection whilk the law of God requires, and the whole lawe must be fulfilled, and that perfitlie and continuallie. 2. The workes must not be debt, that is, sik workes as we are bound before to doe; for the paying of that duty whilk we owe alreadie cannot merite properly a rewarde: for will you say that for the paying of that whilk you owe alreadie you deserue a reward? 3. There must be a proportion and equality betweene the worke wrought and the rewarde it selfe, for if the worke be lesse and the reward greater, then that whilk is more then the work is not of merite but of liberalitie. 4. The persons to whome the worke is done must be oblished and bound by right to rander and recompence the worker for the worthines of the worke, so that he is not iust and he do it not. And last of all the worke must be our owne and not an others, and the power our owne whereby it is done and not an others, or we can be saide properly to merite by the same. But all these conditions will faile in our workes: therefore they cannot bee meritorious of eternall life. For as to the

Bellarm. lib. 5. de iustif. cap. 17

a) Pag. 105

b) In 5. quest. de de Iustif.

first the prophets sayes *that all our righteousnes is as a menstrous clout.* And *Iames* sayes *we all offend in manie thinges*: and none there is that hes contained in doing all things written in the law in that perfection, whilk it craues of vs, as hes bene proued before: therefore our workes cannot be meritorious of eternall life. And as to the second all that we can do, or is able to do, we are bound to do it all readdie, by the vertue of our creation and redemption and his other blessings all readie bestowed, yea they oblish vs to more nor we are euer able to pay, according to that saying of our Sauiour: *euen so ye when ye haue done all that is commanded you say that we are vnprofitable seruants, because we haue done that whilk was our dutie to do.* Since therfore it is dutie it cannot be meritorious of eternall life. And as to the third there is no proportion betweene eternall life and our workes, the reward by infinite degrees surpassing the work, and therefore the Apostle sayes *the afflictions of this life are not worthie of the glorie whilk shall be reueled*: euerlasting life being onlie the iust reward of the sufferings of the sonne of God. (*a*) *Bernard* sayes *what are all our merites to so great a glorie*: & (*b*) *Athanasius* sayes *not suppose wee would renounce the whole world yet are we not able to do anie thing worthie of these heauenlie habitations.* As to the fourth the Lord is dettor to no creature: for as the Apostle sayes *who hes giuen him first, and he shall be recompensed*: the Lord is all sufficient in himselfe and so needes non of your labours, and so our works cannot oblish him. And therefore *Augustine* sayes *God is made a detter vnto vs, not by receiuing anie thing from our hands, but because it pleased him to promise.* And to the last the Apostle sayes, *What hes thou that thou hes not receiued? and if thou haue receiued it, why reioyceſt thou, as though thou had not receiued it?* Seing therefore all our workes are imperfite, and seeing we are not able to fulfill the Lawe: and seeing all that we can doe, is but our duetie: and there is no proportion betwixt eternall lyfe & our workes, and that the Lord is debtour to no man, and all our abilitie of doing is from the Lorde onelie: therefore our workes cannot be meritorious of eternall life. Heare further what the Fathers sayes in this point. *Augustine* sayes, *All my*

cap. 64 epist. in c. 3.

Luc. 17. 10.

Tim. 8. 18.

a) ser. 1. de annun

b) in vita Antonii.

Rom. 11. 35.

ser. 16 de verbis Apostoli.

1. Cor. 4. 7.

In manuli. c. 18.

hope

hope is in the death of my Lorde: his death is my merite, my refuge, ſalvation, lyfe, and reſurrection: my merite is the compaſsion of the Lord. I ſhall not bee voide of a merite ſo long as the Lord of mercies ſhall not want. *Origen* who liued 200. yeares before him ſayes, *I ſcarſly beleeue that there can be any work whilk may of due demande the reward of God, forſomuch as euen the ſame that we can doe, thinke, or ſpeake, we doe it by his gift or bountie. Then how can he owe vs anye thing, whoſe grace did preueene vs.* And he ſayes afterwarde, that *the Apoſtle aſsignes eternall life to grace onlie.* *Ambroſe* ſayes, *Euerlaſting life is forgineneſſe of ſinnes*, ſo then it is not merite. *Ierome* ſayes, *That before God no man is iuſt*, therefore no man can merite. And againe he ſayes, *The onlie perfection of man is, if they know themſelues to be imperfite: and our iuſtice conſiſteth not of our owne merite, but of Gods mercie.* I omit the reſt for ſhortneſſe.

In epiſt. ad Rom c. 4. lib. 4.

de bono mor. cap. 2.

Aduerſus Pelag.

Nowe to your teſtimonies, and reaſon to proue your merite of workes, whilks you ſhamefullie abuſe, bringing forth Scripture to cloak your damnable doctrine: vnto the whilks I anſwere ſhortlie. That there is a reward laid vp with God for the workes of euerie one, be they good, be they euill, and according to their works ſhall they be tryed, and euery man ſhalbe iudged and recompenced accordinglie, as the Scripture plainly teſtifieth. But that this reward of eternall lyfe promiſed, is of debt, and not of grace, and that our works are the meritorious cauſe of the ſame, that the Scripture neuer affirmes. For the Lord freelie and of his meere grace crowneth his owne workes in vs: and that, not for the excellency of the worke it ſelf, but of mercie freelie for his Chriſts ſake, as both I haue proued, and the Fathers hes teſtified. So theſe Scriptures ſerues you to no purpoſe. For the controuerſie betwixt vs is not whether there is a rewarde promiſed, and whether it ſhalbe randered accordingly to the ſame, for that we graunt: but whether this reward is of merite or of grace. The Apoſtle ſayes plainlie in the 6. of the *Romanes*, *The wages of ſinne is death: but euerlaſting lyfe is the free gift of God*. And in the 8. of the *Romanes*, it is called *an inheritance*. Now if it be heritage to them that are in Chriſt, and they aires of it through him, then it is not their merite. As for the 16. of *Eccleſiaſticus*

Rom. 6. 23. & 8 17.

it is Apocrypha, and the text hes not that word *merite*, as the olde interpreter whome ye follow, translates it, *but according to his worke*. As for the 118. Psalme, and the 16. of *Matthew*, ye are ouer-seene in the quoting of them, for they haue no sik thing. As for your reason, that a rewarde hes euer a relation to a merite, that is false. For the Apostle in the 4. of the *Romanes* speakes *of a rewarde that is imputed freelie, not to him who worketh, but to him that beleeueth in him, who iustifieth the vngodlie*, verse 5. And in this sense the reward of eternall life promised & fulfilled in his Saints, is taken in the Scriptures And wher as you say, that there is no reward promised but to doing & working: that is false also, for there is a reward of eternall life promised to the beleeuer, ver. 5. And as for the promises of reward made to good works: it is true, it is made to them, but not as though our works were meritorious causes of that rewarde, but onlie that they are effects to testifie of our faith in the merite of Iesus Christ, in whome only the promises are made to vs and our works, and for whose sake onlie they are fulfilled in his Saints. For these causes therfore is the promise of reward made vnto works, first because all men by nature are hypocrites, and boastes of a vaine pretence of faith, vnto whome *Iames* sayes, *Shew me thy Faith by thy works?* to take away therefore this vaile of hypocrisie from hypocrites, the promises are made to workes. 2. The promise is made to works to stirre vs vp to the doing of them: for we woulde be faint in doing good, and we knew not that the Lorde would reward them. It is true he hes promised no reward to them who workes not, because they in whome Christ dwelles they are not only iustified, but also sanctified, and brings forth the fruite of their sanctification. And this for the 9. point of your doctrine, whilk is so damnable, that both it derogates from the merite of Christ, and makes men to take away their confidence from Gods onlie mercie and free grace: and swelles them vp with a vaine confidence of themselues, and bindes as it were their harts and mouthes, that they cannot with all their hart rander the whole praise of their saluation to Gods onelie free grace.

and Luc. 8. 50

Iames 2. 18

Maister

Maister Gilbert Browne.

12 We haue other works that are called works of Supererogation, whilk are workes of greater perfection, and are not set downe to vs as the commands of God (without the whilk we cannot be saued) but as diuine counsels adioyned thereto, they augment our glorie and rewarde in heauen: whilk is also the doctrine of Christ and his Apostles: Christ saide to the young man, *If thou will be perfite, goe sell the things thou hast, and giue vnto the poore, and thou shall haue treasure in heauen, and come follow mee* so wee finde that wilfull pouertie, is a work of supererogation. Siklike Saint Paule sayes, *And the woman vnmarried, and the Virgine thinks on the things that pertaines to our Lorde that she may be holy both in body and spirite:* and afterward *Therefore both he that ioynes his Virgine in matrimonie does well, and he that ioynes not, does better.* Therefore Virginitie is a work of supererogation: for albeit Matrimonie be good, yet the vther is better: & this was a counsel that Saint Paule gaue, and no command. Siklike Paul wrought an work of supererogation, when he preached the Euangell *gratis*, where he might haue taken iustlie for his labours. Christ our sauiour speakes of the same workes in the parable of the Samaritane, where he promised to the oistlar to recompense him what euer he did supererogat vpon the wounded man, more nor the two pennies. And Dauid the Prophete did supererogate, when he did rise in the night to giue God louing, & seuen times in the day, and so forth.

Matth.19.21. Mar.10.21

1.Cor.7.34.38

1.Cor.7.40

1.Cor.9.14.15.23

1.Cor.9.17.18.19

Luc.10.35

Psal.118.62.164

Maister Iohn Welsche his Reply.

As though your former doctrine had not iniuried the merites of the sonne of God, and his free grace enough, with the whilk (if the Apostle be true) your merites of works cannot stand. For the Apostle sayes, (speiking of our saluation) *If it be of grace, then is it no more by workes, otherwise grace were no more grace: and if it were of works, then were it no more of grace, otherwise workes were no more works*; you yet eik this damnable and blasphemous doctrine to all the rest. And certainlie suppose ye will not let it fall to the ground, that your doctrine is the *doctrine of the Dragon*, and that your Kirk is that *mysticall Babylon, that mother of whoredomes, full of names of blasphemie*: yet this your blasphemous doctrine sufficiently declares what you are. For I appeale your conscience, Maister *Gilbert*, if ye haue any vn-blotted out yet with the smoak of the bottomlesse pit, and the conscience of al men who euer felt the pôwer of sinne in them, & the free grace of God renewing them: whether this doctrine of yours be blasphemous or not: *That not only you may fulfill the Lawe, and doe all the dutie whilk God hes com-*

Rom.11.6

commanded you, and thereby merite eternall lyfe: but alſo you may do more nor God hes commanded, whilk ye ca.l works of greater perfectiõ, nor the Lawe of God requyres of vs, by the doing of the whilk, you ſay, you merite a greater degree of glorie in the kingdome of heauen. and as (*a*) *Bellarmine* ſayes, *That your religious Monkes liues a ſtraiter, and more high kinde of life, then either the Lawe of God or man hes preſcryued. And that a man* (*b*) *may loue God with a greater and more perfite loue, nor is commanded him in the Lawe: yea, that a man may loue God with a greater loue, nor he is bound to loue him: and that theſe workes are not onely meritorious of eternal lyfe, and of a ſingular glory in heauen, but alſo are profitable to ſatisfie for our ſinnes: and that men may communicate of the aboundance of theſe their merites vnto others.* And therefore, they haue in their ſeruice bookes this forme of prayer often, *That by the merites of the Saints they may obtain grace and by the blood of Thomas* (*Archbiſhop of Canterbury*) *they may aſcend to heauen.* All whilk whether they be not words of blaſphemy, and the doctrine of the Dragon, I appeale your conſcience before God in the great day, and the conſciences of all men, as though it were not blaſphemie ynough to ſay, that men may merite eternall life, and a greater degree of glorie in that life to themſelues by their works: but alſo to communicate vnto others of the aboundance of their works and ſo not onelie to be ſauiours of themſelues, but of others alſo. And here (reader) I am compelled to ſpeake this to thee ſuppoſe thou beleeue not that they haue written and will maintaine ſo horrible blaſphemies I wonder not: for I ſpeak the truth to thee in my conſcience I lye not, I could not haue bene induced my ſelf to haue beleeued that euer they durſt haue profeſſed ſik damnable and deuiliſh doctrine and I had not red it my ſelf in their owne bookes, yea I durſt not haue bene ſo confident as to haue ſet it downe here vpon the report of anie, except I had red it my ſelfe. But if the blinde lead the blinde both will fall into the pit together. The Lord deliuer his owne from ſik damnable doctrine whilk of neceſſitie muſte bring damnation vppon the beleeuers and profeſſors of it. To anſwer you then, firſt if we be not able to performe all the duties whilk God requires of vs in his law, then

a) In his preface before de monachis. lib 2.

b) lib. 2. c. 13 & c. 6. Ergo ſi ad dam alterum gradum amoris amplius quam teneor.

according to the ordor of ſarum.

Reuel. c. 13.

then we are not able to doe workes of ſupererogation whilk is more then our duty, commanded in the law, as ye ſay. But the firſt I haue prooued before: therefore the ſecond is true. Secondlie, if the Lawe of God be perfite, and preſcriues more then we are able to doe, then there is no works of ſupererogation: this you will not deny. But *Dauid* ſayes, *The Lawe of God is perfite*, and our inabilitie to performe it, I haue prooued before: therefore there is no works of ſupererogation. Thirdlie, what an abſurd and blaſphemous thing is this to ſay, that God hes not commanded to vs the workes of greateſt perfection, (for Maiſter *Gilbert* calles theſe, workes of greater perfection) and ſo ſik workes wherein he is moſte glorified: but hes left them in our owne choiſe to doe, or not to do, as though the Lord had not commanded vs to glorifie him in the greateſt perfection, nor yet we were bound to doe the ſame? Fourthlie, if there be any ſik works of ſupererogation whilk are of greater perfection nor the Law commands: then it ſhould followe, that the vowe of continency, wilfull pouertie, and monaſticall obedience to their ſuperiours, ſhould be works of greater perfection, and ſo pleaſe God more, then the loue of God with all the hart, with al the ſoule, with all the ſtrength, with all the minde, with all the thought: (for the former are your works of ſupererogation, and the laſt is commanded in the Lawe) but this is abſurd: therefore there is no ſik works. Fifthlie, this was only proper to the ſonne of God to fulfill the Law of God perfitelie, and to doe more then the Lawe required: to wit, to die for vs who were his enemies: this doctrine therefore of yours ſpoiles him of this his glorie. Laſt of all, if none can merite eternall life through their workes at all: then none can augment their glorie and rewarde in heauen by their workes of ſupererogation. But the firſt I haue proued before: therfore the other muſt followe. And marke this (reader) how farre God hes blinded their mindes: for they deride, & they mock at that imputation of the righteouſneſſe & merites of Chriſt, and they pronounce them accurſed that ſo thinkes: but yet they teach that the works of ſupererogation whilk men does

Pſal. 19.

Matth. 22. 37
Marc 12. 29. 30

Bellarm. lib. 2. de iuſtif. cap. 2. & Conſil. Trid. can. 10 & Bellarm. lib. 2. pag. 129

may be communicate to others. As for the first place whilk ye quote *Matth.* 19. *If thou wilt be perfite, &c.* I answered to it before, in my answere to the second point of your doctrine: to the whilk I referre the reader. And so your wilfull pouertie hes no ground heir. For if this man did not perfitely fulfill the Lawe, then was he not able to doe more then the law required of him: but the first is true as I proued before in the second point of your doctrine, and as the circumstances of the text testifies it, for he went away sad, and he put his trust in his riches: and so it was not onlie difficile, but impossible for him to enter in the kingdome of God, as our Sauiour saieth, whilk had not beene true of him, if he had fulfilled the Lawe. And this was a speciall command to this man, to discouer his hypocrisie. And all Christians is bound also out of the loue of their heart to Christ, to be content to forsake all that they haue before we renounce him, or his worde, when he so requireth of vs. And if wilfull pouertie be sik a worke of perfection as ye thinke, wherefore then would the Prophet haue praied, *Giue me neither pouertie nor riches, but feede mee with foode conuenient.* And if this be the worke of greatest perfection, what is the cause that your Abbots, Popes, Bishops, & Cardinals (for who should be perfite if not these?) will not sell al their reuenues whilk they haue, wherein they surmoũt the princes of the world, and so augment their glory in heauen, and be perfite? But shall others beleeue and obey this doctrine of yours, when the greatest Patrons of it, beleeues and obeyes it not? O hypocrites who will beleue you!

Pro. 30. 8

As for the next work of supererogation, *Virginitie*: it is true that the Virgine and vn-married, who hes the gift of continencie, thinks vpon the things that appertaines to God: and it is true, that if any haue the gift of continency, it is better to be vn-married, then to marrie, especiallie in the times of persecution. But yet it followes not that it is a work of supererogation: for to them who hes the gift, it is a commandement: for he that hes the gift is commanded to vse it, and in losing it, he sinnes. And euery man is bound to glorify God to the vttermost of his power, and God is most glorified by the

the ſingle life of theſe, eſpeciallie in the time of perſecution, who hes the gift: and ſo it is not a counſell ſimplie, but alſo a command, but to them onlie who hes the gift, & that ſo long onelie as they haue the gift. And the Apoſtle ſayes in that ſame place whilk ye quote heir, that he thinks he hes the ſpirite of God alſo, and ſo this iudgement of his was the iudgement of the ſpirite of God, whilk binds and oblisſhes al them who hes the gift. But vnto theſe who hes not the gift, the Scripture hes aplaine command: *For the auoyding of fornication let euery man haue his owne wife, &c.* And *if they cannot abſtain, let them marrie, &c.* And whereas ye ſay that Virginity is better then Matrimonie: that is not true ſimplie, but only to them who hes the gift. And ſince you ſay it is better, wherefore make ye Matrimonie a Sacrament to giue remiſsion of ſins? For ſhall not a Sacrament whilk giues remiſsion of ſinnes be better then an indifferent action, whilk men may doe, or leaue vndone, ſik as ye ſay Virginitie is? As for the Apoſtles example 1. *Corinth.* 9. in preaching the Goſpel freelie without wages to them: I anſwere: ſuppoſe it was leeſome to him, & all the Miniſters of the Goſpell, to haue taken wages, as him ſelf teſtifies and proues in that ſame chapter, from the 4. ver. to the 15. yet it was not expedient to him for the courſe of the Goſpell amongſt them. And men are not only commanded to abſtaine from that whilk is vnleeſome, but alſo from the things whilk are leeſome, if they be not expedient: and ſo he did no more heir then he ſhould haue done. And therfore he ſayes, *It were better for me to die, then that any ſhoulde take my glorie from me*, whilk cannot be ſaide of theſe works whilk we are not bound to doe. And he ſayes, *That I abuſe not my authoritie in the Goſpell:* but this would haue bene an abuſe of his liberty with his people: therfore he was bound to doe it. And yet we reade that he ſpoiled other Churches, as he ſayes him ſelf, and tooke wages from them. And alſo the Kirk of *Philippi* did communicate vnto him twiſe.

1.Cor.7.ve.3.& 9

1.Cor.9.15

Ver.18

2.Cor.11.8. Phil.4

As for the 10. of *Luke*, it appeares ye are ſcarce of proofes in quoting this place for your works of ſupererogation: for, will you ſay that the Samaritane was not bound by Gods

Lawe to ware more vppon his neighbour in his extremitie, then two penye worth? Hes not the law ſaide, *Thou ſhalt loue thy neighbour as thy ſelf?* And are we not bound to lay downe our life one for another, much more to ware out for him ſik things as may ſerue for the comforte of this life in ſik an extremitie. And the Greeke worde προσδαπανησης is not to ſupererogate (as ye take it) but to ware out further expenſes. So your blindneſſe is groſſe in this. And as for that of *Dauid* in praiſing God night and day, ſo often, he was ſo farre from thinking of himſelfe that hee had done more then the Lawe required of him, that he neuer thought of himſelf that he had fullie obeyed the Lawe. And therefore how often prayes he in that Pſalme, that the Lord would open his eies to vnderſtand the Lawe, and giue him grace to performe the ſame. And in other Pſalmes he ſayes, *My ſinnes are moe then the haires of my head.* And *if thou marke iniquitie who can ſtand?* and therefore this was no worke of ſupererogation. And if you knew Maiſter *Gilbert*, (but the Lorde hes blinded you) either the perfection of the Lawe of God, or our inabilitie to performe it, or the vnſearchable loue and kindneſſe of God whilk hes obliſhed vs to moe duties then euer we are able to do: (for when we haue done all whilk is commanded vs, yet we are but vnprofitable ſeruants:) you would be ſo far from defending theſe your works of ſupererogation, that ye would abhor and deteſt this doctrine.

1. Ioh. 3. 16

Pſal. 119. 12 17. 18. 27. 31. pſal. 40.

Maiſter Gilbert Browne.

18. Our doctrine is, that Chriſt our Sauiour (according to the ſoule) deſcended to the Hels, as we haue in our beliefe. And this was the doctrine of the Apoſtles. For Saint Peter ſayes, *That God hes raiſed him vp, louſing the ſorrowes of Hell, according as it was impoſſible that he ſhould be held of it.* And this he proues by the Pſalmes of Dauid, *Beholde thou wilt not leaue my ſoule in hell* (ſayes Dauid) *nor giue thy holy one to ſee corruption.* This ſame is the doctrine of Saint Paule alſo: *And that he aſcended, what is it but becauſe he deſcended alſo firſt into the inferior parts of the earth. He that deſcended, the ſame is he alſo whilk is aſcended aboue all the heauens, that he might furthfill all things.* Ye ſee in theſe and all the reſt of our doctrine, wherein they differ from vs, that the touchſtone beares witnes to vs, and proues ours only to be the doctrine of Chriſt, and his Apoſtles, and not their denying thereof.

Act. 2. 24

Pſal. 15. 8

Pſal. 19. 3

Eph. 4. 9. 10

Maiſter

Maister Iohn Welsche his Reply.

Bellarmine graunts that *we all agree that Christ after a certaine manner descended into hell*: but the whole controuersie is of the sense and meaning of it. We say, that he suffered the paines of hell in his soule vpon the Croce, and laye vnder the bondage of death, and was held captiue in the graue, whilk in the Hebrewe is called SCHEOL (whilk signifieth sometime Hell in the Scripture, and sometime the graue) for the space of three dayes: and in this sense we graunt he descended into hell, and in this sense it is taken in our beliefe. But your doctrine is, *That he descended locallie into Hell according to his soule, first to giue to the soules of the Fathers essentiall blissednesse: and to delyuer them out of that prison, and bring them to heauen.* And this we say is neither the meaning of that article of your beliefe, neither yet hes it so mekle as a sillabe in the whole Scripture to warrand it. And as for the article it self, *Bellarmine* confesses that this article was not in the Creede with all Kirkes, as hee proues there by the testimonies of *Irenæus*, *Origen*, *Tertullian*, and *Augustine*, who all exponed the Creede. And *Augustine* exponed it fiue times, and yet neuer mentions this article. And *Ruffinus* an auncient writer testifies, *that this article was neither in the Creede of the Romane Kirk, nor of the East Kirks.* And also it is not in the *Nicene* Creede, whilk was more nor 300. yeare after Christ. And *Perkins* a learned man affirmes, that three-score Creedes of the most auncient councels, and Fathers wants this clause. Whereby it is most cleare that this article was not put in at that time, when the rest of the articles were gathered together, but hes crept in since, and that more nor 300. yeare after the dayes of the Apostles. For *Augustine* liued in the 400. yeare, & the *Nicene* Creede was more then 300. yeare after Christ. And yet becauſe it hes continued of a long time, and hes beene receiued by the consent of the Kirks of God, and does also carry with it a fit vnderstanding and sense as hath bene spoken. Therefore it is to be retained, but not in that sense as ye expone it. For first if this locall discension of Christ according to his soule into hell were true, and that it were an article of our faith, as ye say,

Bellarm. lib 4 de Christo cap. 16

Lib. 4 de Christo cap. 6

In his exposition of the Creede

then the foure Euangeliſts, whilk are the ſworne pen-men
Luc.1.3 of the hiſtorie of his death and reſurrection, and eſpeciallie *Luke*, who (as he ſayes himſelfe) *intended to make an exact narration of the ſame*, who alſo did amplie ſet downe the ſame, with all the circumſtances thereof, they would not haue omitted it, being a ſpeciall article of our faith, if your doctrine
Joh.20.31 be true: ſeing the end of their writing, as *Iohn* ſayes, was *that we might beleeue, and by beleeuing haue eternall life*. But they neuer mention it, as your ſelues cannot deny. Therefore it can not be that he locallie deſcended into hell. Secondlie, the Scripture makes it plaine that Chriſts ſoule was in Paradiſe at that time with the thiefe: for he ſayes vnto him, *This night*
Luc.23.43 *ſhall thou be with me in Paradiſe*: for this cannot be meaned of his godhead, for it is euery-where: neither of his bodie, for it was in the graue. Seing therefore his ſoule was at that time in Paradiſe, it could not be in hell, except you will ſay that Paradiſe and hell are both one, whilk I trow ye will not ſay. Thirdlie, if the ſoules of the Fathers was not in hell, then
a) Bellar. lib 4. de Chriſto cap. 16 Chriſt deſcended not thither: for ye ſay, (a) *That he deſcended thither for that effect to delyuer them*: but they were not in hell, but in heauen, whilk our Sauiour calles *Abrahams boſome*, where *Lazarus* was betwixt the whilk and hell the Scripture
Luc.16.23 teſtifies there *is a great gulfe*: therefore he deſcended not locallie into hell. Fourthlie, ſome of your owne learned Doctors hes ſeene this errour of yours, and hes gone from it, as
In 3. diſtinct. 22 q 3. *Durandus* by name, who affirmes *that Chriſts ſoule deſcended not to hell in ſubſtance, but in vertue*, and proues it by reaſons. And laſt of all, you are at ſik variance amongſt your ſelues concerning this point, that ſome of you affirmes *that Chriſts ſoule ſuffered paine in hell when it was there*, as (a) *Caietane*, and (b) *Thomas* of *Aquine* two great Papiſts: and yet (c) *Bonauenture* and (d) *Bellarmine* affirmes the contrarie, that his *ſoule was in the place of paine, and yet ſuffered no paine*. Next *Thomas* of *Aquine* (e) affirmes, that *Chriſt deſcended only into that place of hel called Limbus Patrum*, but *Bellarmine* ſayes, *It is more probable that he went to all the partes of Hell*: and this is the conſent whilk you Papiſts hes amongſt your ſelues, not only in this point, but almoſte

a) In 3. q. 2.
b) 3. part. queſt. 52 artic. 1. & 3
c) in 3. diſtinct. 22 queſt. 1
d) Bellarmine Lib 4 de Chriſto cap. 6
e) 3 par. queſt. 52

moſte in all the points of your doctrine. Nowe as to the places of Scripture whilk ye quote, they ſerue nothing to this purpoſe. For the 2. of the *Acts*, it ſpeakes of that bondage of the graue whilk kept him vnder vntill he roſe againe: and therefore the Greek word is θανατος whilk ſignifieth death, and not hell, as ye tranſlate it heir: and *Peter* ſayes, *whome God raiſed vp*. The Apoſtle ſpeakes then of that part of Chriſt whilk had falne and was raiſed vp: but it was the body only and not the ſoule whilk fell downe and was raiſed vp: therefore he ſpeakes of the ſorrowes of death whereby his bodie was kept in bondage, and not of anye locall deſcenſion of Chriſts ſoule. As for the places of the *Pſalmes* whilk ye quote heir, *Peter* brings them not in to proue this locall deſcenſion (as ye ſay) whereof he makes no mention: but to proue his reſurrection as he ſayes in the 31. verſe moſt plainly: *He knowing this before*, ſpeaking of *Dauid*, *ſpake of the reſurrection of Chriſt, that his ſoule ſhould not remaine in graue, neither his fleſhe ſhoulde ſee corruption*. So, if ye will beleeue the ſpirite of God in the Apoſtle interpreting theſe places, they ſpeake of the reſurrection of Chriſt, and not of the deliuering of the ſoule out of hell, for he was in Paradiſe, as he ſayes himſelfe: and it is the bodie that was raiſed, and not the ſoule. And the Hebrewe word is NEPHESCH, whilk not onely ſignifieth the ſoule, but alſo the life, as *Gen* 37.21. *Let vs ſmite his ſoule*, that is, take away his life. And it ſignifieth alſo the body of the dead wherin there was life, as *Leuit*. 21. ver. 1. and 11. And this worde hel is SCHEOL in Hebrew, whilk moſt vſuallie is taken in the Scripture for the graue. So then the meaning is this, *The Lord will not leaue his* Nepheſch, that is, the bodie wherein his life was in *Scheol*, that is, in the graue: whilk ſpeach is vſual in the Scripture. Now as to the other Pſalme 29.3. it is ſpoken properlie of *Dauid*, where hee thankes God who had ſaued his life from the handes of his enemies, whilk by a borrowed ſpeach frequented in the Scripture, is called the deliuery of his ſoule from the graue. As for the 4. of the *Epheſians*, Theſe *lower parts of the earth* is not hell, as ye expone it, but the earth it ſelf, whilk in reſpect of the world is the loweſt part: and ſo

it is

it is taken in the 139. *Pſalme*, ver. 15. where *Dauid* ſayes, *Thou hes faſhioned me beneath in the lower parts of the earth*, where heir it is not taken for hell, as you take it in that place of the *Epheſians*, otherwiſe you muſt ſay that *Dauid* vvas borne in hell, vvhilk I trovv ye vvill not ſay. So heirby is meant then the loweſt and baſeſt degree of his humiliation. So novve to conclude this: neither in theſe points, Maiſter *Gilbert*, nor in any point of doctrine vvherein ye differ from vs, is your doctrine aggreable to Chriſts doctrine and his Apoſtles, as hes bene (I hope) proued ſufficiently. You muſt therefore prouide you for better vveapons and armour, and ſtronger defences for the ouer-throvv of our doctrine, and vp-holde of yours, then ye haue done: othervviſe your ſhotts vvill be but as ſhotts of paper, & your Bulvvarks but of intempered morter, vvhilk ſodainly vvill ruſhe dovvn at the licht of the trueth of God. The Lord open your eyes to ſee the truth, & ſuffer you not to continue any longer, to cauſe the blinde go out of the vvay, as you haue done. Amen.

Maiſter Gilbert Browne.

I thought to haue put in heir alſo of iuſtification, whilk is the greateſt head of controuerſie betwixt them and vs: for they wil haue only Faith to juſtifie: into the whilk (only) they ſeclude all good works. But becauſe I thinke to ſet this downe afterwarde, I haue not put it heir.

Maiſter Iohn Welſche his Reply.

This commeth in afterward: therfore I refer the anſvvere of it to that place.

Maiſter Iohn Welſche.

And our Religion whilk we profeſſe, and all the particular heades of it, was inſtituted by Ieſus Chriſt and his Apoſtles, whilk I offer me alſo to proue either by word or write, againſt whatſomeuer that will pleade the contrarie. The whilk if I faile in, I wilbe content to loſe my life therefore, by his grace.

Maiſter Gilbert Browne.

There is much promiſed heir, but nothing done, and it is ane thing impoſſible to him to doe. For why the difference chiefly that the Proteſtants differs from vs is in denying, abhorring, or deteſting, as may be ſene in their confeſſion of faith, whilk they compell all men to ſweare and ſubſcriue. As we deteſt and refuſe the vſurped authoritie of that Romane Antichriſt, vpon the Scriptures of God, vpon the Kirk, the ciuill Magiſtrate, &c. except ſik things were expreſly contained in the word of God.

Maiſter

Maister Iohn Welsche his Reply.

As for my promise & performance, I answered to that before, & whether that be a thing vnpossible to me or not, let this my answere be a trial thereof. You are bold ynough indeed in affirming it to be impossible: but what haue ye for you? You say, because the differēce chiefly that we differ frō you, is in denying and abhorring. What a reason is this? Can we not proue our religion out of the Scripture, because we deny yours whilk is contrarie to the same? Is it impossible to proue the trueth, because falset is denied and abhorred. What new Logick or Diuinitie is this, Maister *Gilbert*? I would neuer haue beleeued that ye had bene sik an vnskilful reasoner, if your self had not bewraied the same. And certainlie your Kirk is not beholding to you: for if your reason holde forth, it will followe that it is impossible to you, or any man else to proue the heades of your Religion by the Scripture: for in your confession of faith, and forme of abiuration set downe by the Monkes of Burdeaux, *anno* 1585. there they deny and abhors the Protestants and their doctrine, and compels all men who desires the fellowship of the Romane Kirk, and their absolution, to main-sweare, renounce, and subscriue the same. But I trowe your Kirk will not allowe this manner of reasoning of yours. And whereas you say that the chiefe difference wherein we differ from you is in denying and abhoring &c. of your Religion. I aske you, doth not our Religion differ as far from yours, as yours does from vs? This you cannot deny. For are not two contraries equallie different one from another? Doth not light differ as far from darknesse, white from black, Christ from Antichrist, as darknes from light, black from white, and Antichrist from Christ? And are not yours and our religions cōtrarie one to another? But your selfe will not deny, and *Bellarmine* confesses that you differ from vs in the maine and substantiall points of religion: therefore of necessitie wee must also differ from you in the maine & substantiall points of our religion. And so the chief difference wherein we differ from you, is not in denying & abhorring, but in the maine

Bellarm. in his preface before the controuersies & in his preface de summo Pontifice

and fundamentall groundes of our Religion. Otherwise it shall followe that the chief difference that ye differ from vs, is in denying & abhorring of our Religion, whilk I think your Kirk will not digest. Whereas you say that this may be seene by our confession of faith: Our confession hes not onlie the detesting and denying of your abhominable errors in generall & particular: but also the confession of our faith in generall: referring the particular heades thereof to that confession whilk is ratified and established by act of Parliament. And so heir Maister *Gilberts* vntruth and calumnie of our confession may be seene. As for this forme of exacting of an oth and subscription to Religion, if you finde fault with it, you not onely gainesay the Scriptures of God, impaires Princes lawfull authoritie, & the Kirk of their iurisdiction and lawfull power: but also blots your owne Kirk, who, as may be seene in that confession of faith and forme of abiuration set out by the Monkes of Bourdeaux, whereof we spake before, does the same. As for this exception whilk ye put in heir, I answered to it before.

The example of Moses. Deut. 29. 10. and of Iosua 24. 25. Iehoiada the hie preist. 2. Reg. 11. 17. Iosia. 2. of the Kings. 23 3. Asa. 2. Chro. 15. 12. And of the people returning from the captiuitie of Babell with Nehemias. Nehem 10.

Maister Gilbert Browne.

For if this be a true ground of theirs, that nothing ought to be done or beleeued, but sik things as are expresly contained in the word of God: but their generall confession, or their negatiue faith is not expresly contained in the word of God: therefore it ought not to be done, nor beleeued.

Maister Iohn Welsche his Reply.

As for this ground whilk ye alledge to be ours: it appeares certainlie, Maister *Gilbert*, that as ye saide of me, eyther ye know not our grounds, or else ye wilfullie invert them for your own aduantage. For our ground is, that nothing ought to be done or beleeued in Religion, but that whilk may bee warranted by the testimonie of the scripture, either in words & sense together, or else by a necessary collection out of the same. The whilk with *Nazianzene* we say, *are of the same trueth and authoritie with the first*. And according to this sense we say that all the heades of our Religion, aswell negatiue as affirmatiue, are expresly contained in the scripture, and so ought both

both to be beleeued and practiſed. Theſe are but ſilly ſhifts, Maiſter *Gilbert*, whilk ye bring to diſcredite the trueth of our religion. You knew full well the blindneſſe and ſimpleneſſe of the people in this countrie: and therefore you regarded not how ſillie and ſimple your reaſons were.

Maiſter Gilbert Browne.

That their Faith is contained in the word of God, ſo far as it differs from ours, he will neuer be able to proue, neither by word nor write. And if hee will cauſe our kings Maieſtie to ſuſpend his actes againſt vs, that we may be as free to ſpeake our minde as he: he (*a*) ſhall haue a proofe heereof. If not, let him proue the ſame by write, and he ſhall haue an anſwere by Gods grace. As for his life we deſire not the ſame, but rather his conuerſion to the trueth.

But why refuſed you to gine a proſe of this when I did offer it vnto you, before your owne familiars, where you might haue ſpoken as freelie as I, ſo theſe ar but words M. Gilbert and braggs onlie.

Maiſter Iohn Welſche his Reply.

As for our abilitie to proue the trueth of our doctrine, I anſwered it before: iudge thou Chriſtian reader of the ſame, by this my anſwere. As for the ſuſpending of his Maieſties acts againſt you, that is not in our hands: and for all the good ye could doe, you haue but too much libertie. And if you ſpeake no better for your religion, nor ye haue done elſe in this your anſwere, your Kirk will be but little beholden to you for it. And certainlie if you will binde and obliſhe your ſelfe to face your owne cauſe, and defend your religion by word, I hope that licence of a ſafe paſſage & conduct would be graunted to you by his Maieſtie, to let you ſpeak for your ſelfe, what ye haue for you for the defence of it, for that ſpace without any danger to your perſon, and that ſurer, and with greater ſafetie nor *Iohn Hus* had, who notwithſtanding of his ſafe conduct, yet was brunt. And whereas you promiſe an anſwere, doe what you can, Maiſter *Gilbert*, for now it is time to pleade for your *Baal*. And let your anſwere be more firme nor this, or elſe ye will loſe more then ye will winne by it. That you deſire not my life, I am beholde to you (if ye ſpeak truth) conſidering the bloodie generation of your Romane Kirk, who theſe many yeares by paſt, hes ſpilt the blood of the Saints of God in ſik aboundance, that if any can tell the ſtarres of heauen, hee may number them whome your Kirk

hes slaine for the testimonie of the word of God. And as for that whilk ye call *conuersion*, it is *auersion* from the truth, and the losing of saluation: the whilk I hope shalbe dearer to me then a thousand liues, suppose they were all included in one.

Maister Iohn Welsche.

Secondlie, I offer me to proue that there be verry few points of controuersy betwixt the Romane Kirk and vs, wherein we dissent, but I shall get testimonies of sundry Fathers of the first six hundreth yeares against them, & prouing the heades of Religion whilk we professe. Let any man therefore set me downe any waightie point of controuersie, one, or moe, and he shall haue the proofe of this.

Maister Gilbert Browne.

Whome Maister Iohn calles Fathers heir, I know not, except *Simon Magus, Nonatus, Aerius, Iouinianus, Pelagius, Vigilantius*, and sik. For indeede there is none of these, and manie the like, but they were against vs, and with them in some heades. But I am sure, S. *Ireneus*, S *Cyprian*, S. *Ambrose*, S. *Augustine*, S. *Hierome*, S. *Basile*, S. *Chrysostome* with the rest of the holy Fathers is no way with them, and against vs, as Maister Iohn will not be able to proue for all his offer. As for example: It is a chiefe ground in their Religion, that onlie Faith iustifieth: This, I say, can neither be proued by the Scriptures, nor auncient Fathers of the first 600. yeares. For why the contrary is expresly contained in the word of God. *Doe ye see*, sayes Saint Iames, *that by workes a man is iustified, and not by faith onlie*, with manie other places that aggrees with the same, as I haue noted heir on the margent. And S. *Augustine* sayes himselfe, that this Iustification by Faith only was an old heresie in the very time of the Apostles.

Iac. 2.24. Math. 7.21. Math. 19.17. Matth. 34.35. Ioan. 14.15.21 1. Ioan. 2.3.4 Rom. 2.13. 1. Cor 13.2. 1. Cor. 1.19 Galat. 5.6. Tit. 1 16

De fide & operibus cap. 14.

Maister Iohn Welsche his Reply.

As for this calumnie of yours, the triall of it will come in afterward: therefore I referre the answere of it to that place And whereas you say, that you know not whome I call Fathers, either your malice makes you to dissemble your knowledge in this, or else palpable must your ignorance be. And where ye say, that *Irenæus, Cyprian, &c.* and the rest of the holie Fathers are no wise with vs, against you; and that I will not be able to proue it: I haue not only proued that already in sundry heads of our religion: but also that sundrie of your owne Popes, Cardinals, Doctors, Bishops, Councels, & Canon lawe hes beene with vs in sundry points of our religion

whilk

whilk we profeſſe, againſt that whilk ye profeſſe. And as for that example of *Iuſtification by Faith onely* whilk ye caſt in, whilk is one of the chiefe grounds of our religion: this I will proue both by the Scripture, and by the teſtimonies of the Fathers of the firſt 600. yeares. Our doctrine then concerning Iuſtification is this: That as our ſins was not inherent in Christ, but imputed to him, whilk was the cauſe of his death: ſo his righteouſneſſe whereby we are accounted righteous before God is not inherent in vs, but imputed to vs: & therefore the Scripture ſayes, that *he is made of God vnto vs righteouſneſſe*. Next, the onlie inſtrument that apprehends, & as it were, takes holde of this righteouſneſſe of Chriſt, is a liuely Faith, whilk works by loue, & brings forth good fruits ſo that neither is Faith a efficient or meritorious cauſe of our ſaluation (for onlie Chriſts death and righteouſneſſe is that) but onlie an inſtrument to apprehend the ſame. Neither is euery Faith this inſtrumēt: but onlie that liuing Faith whilk I haue ſpoken of: ſo that true Faith is neuer without the fruits of good works, no more then fire is without heate: and yet neither are our works, nor the work of Faith it ſelfe, the meritorious cauſe of our ſaluation: but only Chriſts death & righteouſneſſe: neither are the fruits of this liuely Faith, the inſtrument to apprehend and take holde of Chriſts righteouſneſſe, but onelie Faith it ſelfe. This then is our doctrine, whilk is ſo plainlie confirmed by the Scripture, that hee muſt be exceeding blind that ſees it not. The places to confirme the ſame, are theſe. *We conclude that a man is iuſtified by Faith without the workes of the Lawe. If Abraham were iuſtified by works then hes he wherein to reioyce, but not with God. By grace are ye ſaued through Faith, and that not of your ſelues: for it is the gift of God: not by workes, that none ſhould reioyce.* And *I haue counted all things loſſe, that I might win Chriſt, and might be found in him, not hauing my owne righteouſneſſe whilk is of the Lawe, but that whilk is through the faith of Chriſt, the righteouſneſſe whilk is of God through Faith.* And againe, *Not by the works of righteouſneſſe, whilk we had done, but according to his mercie he ſaued vs.* Seing the Scripture ſo expreſſly remoues all workes both of nature and of grace, both going

2. Cor. 5. 21

1. Cor. 1. 30

Rom. 3. 28. & Rom. 4. 2

Epheſ. 2. 9

Phil. 3. 9.

Tit. 3. 5

before Faith, & following after it, (and therfore the Apoſtle ſayes, *We are not ſaued by the workes of righteouſneſſe whilk we had done*) and of all men, euen of thoſe who were iuſtified alreadie and ſanctified, as *Abraham*, *Paule*, and the *Epheſians* were, from our iuſtification and ſaluation, as the cauſes thereof: therefore we are only iuſtified and ſaued by a liuely faith apprehending the righteouſneſſe of Chriſt.

Secondlie, the Scripture not onlie remoues works (as we haue ſaide) from the cauſe of our Iuſtification and ſaluation, but alſo aſcriues it to Faith, as in theſe places, *Whoſoeuer beleueth in him ſhall haue eternall life*. And *Thy Faith hath ſaued thee, &c.* And againe, *We are ſaued through Faith*. And *man is iuſtified by Faith*. And *God ſhall iuſtifie Circumciſion of Faith, and incircumciſion through Faith*. And *Abraham beleeued God, and it was counted to him for righteouſneſſe*. And leaſt ye ſhould ſay, the Scripture hes not by Faith onlie, reade the 8. of *Luke*, and 50. verſe where our Sauiour ſayes to *Iairus*, μονον πιστευε *Only beleeue and ſhe ſhalbe ſaued*. Therefore Faith is the onlie inſtrument to lay holde on the promiſe of God. And leaſt ye ſhould ſay this was not a iuſtifying Faith? I anſwere, this Faith whilk *Iairus* had, was that ſame Faith whilk the woman with the bloodie iſſue had: but her Faith not onlie healed her bodie, but her ſoule alſo, whilk *Bellarmine* grants, and our Sauiour teſtifies ſaying, *Thy Faith hath ſaued thee, &c.* therefore this is a iuſtifying Faith alſo. Secondly, ſeing the Faith of miracles & iuſtifying Faith is both one in ſubſtance with your Kirk, as *Bellarmine* and the Rhemiſts ſayes: and if it be a greater work to worke miracles, as they ſay, then to be iuſtified: therfore if onlie Faith ſuffice to obtaine miracles, as *Bellarmine* graunts, *lib.* 1. *cap.* 20. *pag.* 97. why ſhould not Faith only be alſo ſufficient to iuſtifie? for if it ſuffice for the greater worke, much more for the leſſe.

Thirdlie, the Scripture aſcriues our Iuſtification to grace and not to workes: & ſo oppones them, that the one cannot ſtand with the other in the matter of our Iuſtification. *We are iuſtified* (ſayes he) *freelie by grace, and not by works*. And *to him that worketh the reward is imputed, not according to grace, but to debt:*

but

Ioh. 3. 16. Luc 8. 48. Eph. 2. 9. Rom. 4. 3. 4. 5. & Rom. 3. 26. 28. 30

Luc. 8. 48. Lib. 1. de iuſtif. cap. 17. pag. 84.

cap. 5. lib. de iuſti. annotat. in 1. Cor. 12.

Rom. 3. 24.

but to him who worketh not, but beleeueth in him who iuſtifieth the vngodlie, his faith is imputed to him for righteouſneſſe. And in another place, *If it be of grace, it is no more of workes, or elſe were grace no more grace: but if it be of workes, it is no more grace, or elſe work were no more worke.* Seeing therefore our Iuſtification is onelie of free grace, and grace (if the Apoſtle bee true) cannot ſtand with workes: therefore our Iuſtification is not by works, or elſe it were not of grace: and ſo not at al: and ſo the foundation of our ſaluation were ouerturned. I hope therefore this our doctrine of iuſtification is plainly warrãted by the ſcripture. Nowe to the Fathers, becauſe ye ſay it cannot be proued by them, they ſpake as plainlie as we doe. *Origen* hath theſe wordes: *And the Apoſtle ſayes, that the iuſtification of Faith onlie ſufficeth:* (ſolius fidei) *ſo that he that beleeueth allanerlie is iuſtified, ſuppoſe no worke be fulfilled of him. Hilarius* ſayes, *For onelie Faith iuſtifieth:* fides enim ſola iuſtificat. *Baſilius* ſayes, *This is a perfite reioycing in God, when a man vaunts not himſelfe of his owne righteouſneſſe, but knowes himſelf to be miſterfull of true righteouſnes,* ſola autem fide in Chriſtum iuſtificatum, *and to be iuſtified only by faith in Chriſt. Ambroſe* ſayes, *They are iuſtified by faith onely through the gift of God.* And in the 4. chapter he hes thriſe, *by faith onely,* ſola fides. And in the 9. chapter alſo, *Sola fides poſita eſt ad ſalutem:* that is, onlie faith is appointed for ſaluation. *Chryſoſtome* ſayes, *The thief beleeued only and was iuſtified.* And in another place, *If thou giues credite to thy faith, wherefore brings thou in other things, as though faith only were not ſufficient to iuſtifie. Auguſtine,* it is a knowne ſaying of his, *Workes goes not before Iuſtification, but followes him who is already iuſtified.* And in another place, *Howe vertuous ſo euer ye report the auncient righteous to haue bene, yet their vertue ſaued thē not, but the faith of the Mediator. Cyrillus Alexandrinus* ſayes, *Man by faith onlie ſtickes in Chriſt,* inhæret Chriſto. *Theophylactus* ſayes, *only faith hes in the ſelf the vertue of iuſtifying. Bernard* ſayes, *Man being iuſtified by faith onely, ſhall haue peace towards thee.* What more plaine now could the fathers ſpeake of Iuſtification by faith onlie, whilk you wil not deny Maiſter *Gilbert?* The reader may learne howe much credite is to be giuen to you who ſo boldly affirmed that neither

Rom. 4.4.
Rom. 11.6.

Origen in epiſt. ad Rom. cap. 3. who liued in the 200. yeare after Chriſt.
Hilar. canon. 8. in Matth. in 300. ſeculo.
Baſil. in homil. de humilitate in ſeculo 300.
Ambroſe in c. 3. ad Rom. & c. 4 & 9. in ſeculo 300.
Chryſoſt. in homil de fide & lege naturæ & in homil. 3. ad Tit. in ſeculo 400.
Auguſt. lib. 1. contra Duas Epiſtolas Pelag. c. 21. in ſeculo 400.
Cyrillus lib. 10. in Ioan c. 18. in ſeculo 400.
a) Auguſt. de fide & operib. c. 14.
Theophil in comment ad Galat c. 3. in the 800. age.
Bernard ſermo. 22. in cantic. in the 1200. age.

ther Scripture nor Fathers saide with vs against you. I hope they will try you before they trust you in time to come. For dare you say (Maister *Gilbert*) that I haue fained heir ought of these Fathers, and hes not brought in their own words speaking? Deny it if ye dare. Be not so impudent and shamlesse Maister *Gilbert*, in your vntruthes and lies againe: for by this ye will both discredite your self and your religion.

As for the 2. of *Iames* whilk ye quote here, that *by works a man is iustified and not by faith only*. I answere. This word *to be iustified*, is taken in the Scripture two manner of wayes. First, to be accompted righteous before the tribunal of God: and in this sense, only a liuely faith apprehending the death and righteousnesse of Christ iustifies vs: and of this is the cõtrouersie. Next, it is taken for a declaration of ones righteousnesse, as in the 3. of the *Romanes*, ver. 4. *That thou may be iustified in thy words* (that is, declared to be iust) *when thou iudges*. And in this sense it is taken in this place. So that this is the meaning of it. Ye see then, *by works man is iustified*, that is, declared by his works to be iust, and *not by faith onlie*, that is, by the profession of his faith in Christ. So then *Iames* speakes not of our Iustification before God whilk is by faith only, but of the declaration of our righteousnesse before men, whilk he calles Iustification: and that for these reasons. 1. Otherwise *Iames* should be contrary to *Paule* who sayes, *That a man is iustified by faith without workes*, whilk is blasphemous to think therefore *Iames* speakes of our Iustification before men, wher by our Iustification before God is declared and made manifest. 2. The scope of the whole chapter, and whole Epistle testifies the same. For his purpose is to cast downe the arrogancie and presumption of sik, who bragged of their Faith, as though the bare profession, that they beleeued in Christ, were sufficiẽt to saue them, suppose they did not bring forth the fruites thereof. Therefore the Apostle takes this in hand to prooue that they are not iustified by a dead faith, but onlie by that faith whilk brings forth the effects thereof. And therefore he sayes in the fourteenth verse, *What anayleth it my brethren when a man sayes he hes faith, when he hes no workes?*

can

can that faith saue him ? And in the eighteenth verse, *Shewe mee thy faith out of thy workes, and I will shewe thee my faith by my workes*. And because it may be ye say, this is my commentarie, therefore heare howe one of your owne great and chiefe pillers *Thomas* of *Aquine* expones the same, from whose iudgment, I hope, ye will not appeale . *Heir he speakes* (sayes he) *of workes that followes faith, not according to that sense wherein Iustification is saide to be the infusion of righteousnesse, but according to that sense that Iustification is called* exercitatio iustitiæ, *the practise or declaration, and confirmation of righteousnesse*. So if ye wil beleeue him, Iustification heir is taken not for our iustification before God, but for the declaration of our righteousnesse . And so the ordinar Glosse exponing that place writes, *Abraham was iustified without workes by faith onely: but neuertheless the offering vp of his sonne, was a testification of his faith and righteousneße*. What can be more clearlie spoken by any? Would you haue more then this? So thē this place of *Iames* speakes not of our Iustification before God, & therfore serues not to proue this your doctrine. As to the 2. of the *Romanes*, 13, It is true, *it is not the hearers of the Law, but the doers of it whilk are iustified*, if there were any who had fulfilled it. But the Apostle concludes in the third chapter, *all vnder sinne, both Iewe and Gentile*: and therfore gathers that *by the workes of the Lawe no flesh is iustified*. And so we will leaue this to you to doe, and that also in the 19. of *Matthew*, spoken to the young man, *Do the commands, &c.* And as for the rest of the testimonies, I wonder to what purpose ye haue quoted them, except for to make a shewe of Scriptures and testimonies . For they speake onlie of the necessitie of good workes, whilk as they cannot be separate from true faith, so no man can attaine to saluation without them: because where euer Christ dwelles by true Faith, not onelie he iustifies them, but also sanctifies them, and makes them fruitfull in good works. The whilk we graunt, and therfore does vrge the same continuallie, knowing for a trueth, that *without holinesse no man shall see God, and that the axe is laide to the roote of the tree, and that euery tree that bringeth not forth good fruite shalbe hewen downe, and cast in an vnquencheable fire*. They speake

In Iacob. 2

In Iacob. 2

Heb. 12. 14
Matth. 3. 10

not therefore of the efficient or formall, or instrumentall cause of our Iustification, but of our sanctification with the fruites thereof, and therefore serues not to proue the controuersie that is in hand. As for *Augustine* his testimony, as you corrupt the Scriptures, so doe ye his testimonie also: for this was the opinion whilk was risen vp in the Apost. daies, as he testifies there: for these are his words: *that some thought that faith onely was sufficient to obtaine saluation without workes, neglecting to liue well, and to holde the way of God by good works, and being secure of saluation, whilk is in faith, had not a care to liue well,* as he sayes. And in the end of that chapter he concludes the whole matter saying, *How farre therefore are they deceiued, who promises to themselues euerlasting life throgh a dead faith.* The whilk error we condemne also with you: for we acknowledge the necessitie of good works, as the fruites of a liuing faith: but not as the efficient, formal, or instrumentall cause of our iustification.

That is a deade faith whilk brought not forth good works.

(a) Not we M. Gilbert, but one of the chief pillers of your own Kirk, Caietan a Cardinall (whilk was sent in Germanie against Luther) the Popes legate, who saies in plaine wordes that the author of the Epistle to the Hebrews doth gather insufficient arguments, to proue Christ to be the Son of God, that the 1. and 3. E. pistle of Iohn, is not canonicall Scripture, that the Epistle of Iude is Apocripha, that the last chap. of Mark is not of sound authentitie, that the historie of the adulterous woman in S Iohn is not authentiall, and of S. Iames Epistle that the salutation of it is prophane.

Maister Gilbert Browne.

Further, I say, since the difference chiefly in religion betwixt vs & them is about the vnderstanding of the worde of God, (a) albeit they deny a great part of the same to vs: What is the cause that they will not abyde the tryall of the auncient Fathers of the first sex hundreth yeares, seing that they were of his Religion, as he affirmes, If he be as good as his word, the matter wilbe sone ended. And if our Religion be not found consonant to theirs in all things (wherein they differ from vs) we shall reforme the same.

Maister Iohn Welsche his Reply.

You said a little before, Maister *Gilbert*, that the chiefe difference wherein we differ from you is in denying, abhorring or detesting, &c. Now you say, that the difference chiefly of Religion betwixt vs, is about the vnderstanding of the word of God. How well these two aggrees, let the reader iudge. It is no wonder suppose you dissent from your brethren (as I haue proued in sundrie points before) seing ye dissent from your selfe. It is true indeede, that many of our controuersies are about the right sense and vnderstanding of the scripture, but yet if *Petrus a Soto, Lindanus, Peresius, Canisius*, all great and learned Papists speake trueth, the most part of the waightiest and chiefest points of your religion, whilk are in controuer-

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Irregular Pagination.

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he sayes, *You, sayes he, affirmes it is lawfull, we affirme it is not lawfull, betwene your say it is lawfull, & our say it is not lawful, the peoples soules doe doubt & wauer. Let none beleeue you nor vs, we are all contentious men, Iudges must be sought for, if Christians, they cannot be giuen on both sides; for trueth is hindred by affection. A Iudge without must be sought for. If a Pagane, he cannot know the Christiã mysterie;* Optatus lib. 5. contra Parmenianum *if a Iew, he is an enimie to Christianitie. No Iudge therfore of this matter can be found in earth. A Iudge from heauen must be sought for. But why knock we at heauen when here we haue his Testament in the Gospell.* And he randers a reason of this in that same booke. *Christ sayes he, hes delt with vs as an earthly father is wont to doe with his children, who fearing least his children should fall out after his decease, doth set downe his will in writting vnder witnesse: and if there arise debate among the Bretheren, they goe to the Testament. He whose word must end our controuersie is Christ. Let his will be sought in his Testa-* August. in Psal. 21 expos. 2 *ment,* (saieth he.) *Augustine* vrgeth the same reason of Optatus against the *Donatistes. We are brethren, sayes he, to them why do wee striue? Our father died not vntestate, he made a testament and so died. Men do striue about the goodes of the deade whill their testament bee brought forth. When that is brought forth they yeelde to haue it opened & red. The Iudge doth harken: the Counsellers be silent: the Crier biddeth peace. All the people is attentiue that the wordes of the dead man may bered and hard. He lieth void of life and feling, and his words preuaile. Christ sitteth in heauen, and is his Testament gain-said? Open it let vs read. We are Bretheren why do we striue? Let our mindes bee pacified, our father hes not left vs without a testament. He that made the testament is liuing for euer, he doth heare our words. He doth know his* Irenæus lib. 4. contra hæres. cap. 63 *owne word, let vs read, why do we striue. Irenæus* sayes *that the lawfull exposition of the Scripture whilk hes no perill with it, is according to the Scriptures themselues.* What can be more plaine (Maister *Gilbert*?) And I ask you further? Would you haue vs to ascriue more to the interpretation of the fathers, nor the learned of your Kirk does? As *Caietan* a Cardinall and Doctor. *Andradius* the first sayes *that God hes not tied the exposition of* Caietan. in præf. in commentaria in lib. Mosis *the Scripture vnto the exposition or sense of the fathers,* (if God hes not bound it as he saies, why then should we bind it:) wherfore their he desires the reader, *not to mislike it, if sometimes in*

the

the expounding of them, he fall into a ſenſe agreable to the text, though it goe againſt the ſtreame of the fathers. If he ſpeake trueth, then that ſenſe that is agreable to the text ſuppoſe it bee againſt the ſtreame of their expoſitions, is to be receaued & preferred before them. And *Andradius* that learned man ſayes, *that the fathers ſpake not Oracles when they exponed the Scriptures, but might therein be deceiued.* And he ſayes more that *the ouerſights of the tranſlation whilk they followed, muſt needs cauſe them ſom times to miſſe the meaning of the holy Ghoſt*: and yet you woulde haue the ſenſe of the Scriptures to be decided by them, who ſometimes hes miſſed the meaning of the holy Ghoſt. And he concludes in the end, *That the holy Ghoſt is the only and faithfull interpreter of the Scriptures.* Thus the faireſt floures of your garden, and chiefeſt pillers of your faith hes written: ſo that if they ſpeake true (whome I know not if ye will preſume to contradict) the expoſition of the Scripture is not tyed vnto the expoſition of the Fathers: and it is leaſome to goe with the text, againſt the ſtreame of their expoſitions.

Andra. defen. fid. Trident. lib 2. At whoſe gifts the Italians wondered at, Oſo ep. præfixa Andrad. fid. Trident. def.

And whereas you ſay, if I wilbe as good as my worde, the matter will ſoone be ended: I am glade of it, if you thinke as you ſpeake. My word was, Maiſter *Gilbert*, as your ſelfe hes written it, that there be verie fewe pointes of controuerſie betwene vs, wherein I will not get ſome teſtimonies of ſundrie Fathers of the firſt 600. yeares, prouing with vs againſt them (meaning your kirk.) And I deſired any man to ſet me downe any waightie point of controuerſie, one or moe, and he ſhould haue the proofe of it. Theſe were my words. Now ye ſay, if I will be as good as my word, the matter will ſoone be ended. Whether I haue bene as good as my word in this or not, let the reader iudge. And I appeale your conſcience Maiſter *Gilbert*, before the Lord in the great day, whether it be true or not. For not only in that example of Iuſtification, whilk ye caſt in, but almoſte in all the heades whilk are debated amongſt vs, I haue brought in ſundrie teſtimonies of ſundrie Fathers with vs againſt you. Yea, I haue bene better then my worde in that: for I haue broght in teſtimonies of ſundrie that liued after the 600. yeare: and not of theſe

onlie, but alſo teſtimonies of ſundrie of your owne Doctors, Ieſuites, Cardinals, Biſhops, Canons, Councels, and Popes: prouing with vs in ſome points againſt your ſelues. I looke therefore (Maiſter *Gilbert*) that ye ſhalbe as good as your worde, and that the matter ſhall end heir betwene you and me. For both you haue ſaide that the matter would ſoone end, if I were as good as my worde: and alſo ye haue promiſed and ſubſcriued with your hand, to reforme your religion in all things wherein it is not conforme to their teſtimonies. The whilk if you doe, then muſt you renounce the ſupremacie of your Pope, the ſacrifice of your Maſſe, your Tranſubſtantiation, your Iuſtification by works, your merites of workes, your perfite fulfilling of the Lawe of God, your erroneous opinions that the kirk cannot erre, that the Scripture ſhould not be iudge, with ſundrie others. For in al theſe I haue brought the teſtimonies of ſundrie Fathers: and in ſome of them the teſtimonies of your owne Doctors, Councels, Canons, and Popes with vs againſt you. Either therfore take ſhame and falſet for euer-more vpon you, or elſe keep your word and your write, whilk ye haue ſubſcriued heir, & reforme theſe points of your religion. As for that calumny wherwith ye charge vs to haue takē away a great part from the ſcripture, I know you meane the *Apocrypha*, whilk beares not the mark and ſtamp of Gods ſpirit, as beeing neyther written by Prophets, nor yet the moſt parte of them in the propheticall language the hebrewe tongue, wherein all the olde Teſtament was written, except ſome things of *Daniel*, and *Ezra*, whilk were written in the Chaldaick language, quhilk was knowne then to the Iewes: nor yet receiued as Canonicall by the Kirk of the Iewes, whilk (*a*) your Kirk will not deny. Nor yet acknowledged Cannonicall by the teſtimonies of ſundrie (*b*) Fathers, (*c*) Councels, and of your (d) ſelues, alſo Papiſts of great name: ſome reiecting al, ſome more, ſome fewer: containing alſo many things repugnant to the trueth of God ſet downe in the Canonical Scripture. Laſt of all, wanting that maieſtie of Gods ſpirit whilk ſo euidentlie ſhynes in the Canonicall Scripture. And therefore moſt

(a) Belar lib. 1: cap. 10.
(b) Melito lib. 4. c 26. Euſeb. Origen lib. 6. c. 25. Euſeb. Athan. in ſinop. Hilar. in prolog. explan. Pſalm. Cyrill. in 4. catechef. Ruffinus in expoſ. ſimboli. Hieron. in prologo galeato.
(c) Synod. Laodicen. canon. 59. confirmed by the councell Trullan.
(d) Greg. Mag. in comment. in Iobum lib. 19. c. 16 Hugo. cardinalis in prologo. Ioſue. Caietan a cardinall in fine coment. Heſter. Arias Montanus who was preſent at the councell of Trent, in æditione quadam hebraicorum Bibliorum interlinearum interpretationem.

moſt iuſtlie ſay we, that ye vnderly the curſe of God, pronounced in his Scripture, *Apoc.*22. for the adding vnto the holie trueth of God. And looke to it (Maiſter *Gilbert*, what you will ſay to your Cardinall *Caietane*, who hath denied ſundrie bookes and parts of the Canonicall Scripture in the new Teſtament.

Maiſter Iohn Welſche.

Now, if the firſt thing I offer me to proue, be found of veritie: that is, that our Religiō is that ſelf ſame, & no other, then that that Ieſus Chriſt preached, and his Apoſtles, and theirs is not ſo: but deuyſed by the man of ſinne, & that Antichriſt, that whore of Babylon, then the plea is wonne. But if I prooue the ſecond alſo, then I hope they will neuer open their mouth to ſpeake euill of the trueth of God, as though it were but a new Religion.

Maiſter Gilbert Browne.

When Maiſter Iohn proues the thing that he is not able to proue, we ſhall doe the thing that we are not able to performe. but it is an wonder of him to put in ſo manie (ifs) and does nothing to the matter. For it is and true ſaying in Philoſophie, that a conditionall Propoſition proues nothing. It appeares he hes bene in haſte, that he might not haue leaſure to (*a*) proue any head for example of his promiſe. For we vnderſtand that M. Iohn is a man who may erre, as manie man hes done before by his iudgement. And therefore he muſt haue no (*b*) credence of vs, except he bring his warrand, and ye ſhalbe (*c*) ſure that he is neuer able to performe his ſayings.

(*a*) I proued all that was required at my hands then.

(*b*) I deſire no credite without warrant, as your popes and your Kirk doth of her diſciples.

(*c*) M. Gilbert is once beguiled for this is performed.

Maiſter Iohn Welſche his Reply.

This my reply, I hope, ſatisfies for anſwere to this ſectiō.

Maiſter Iohn Welſche.

Thirdlie, I anſwere The Spirite of God foretels that when the Antichriſt ſhall come, the defection ſhalbe vniuerſall, and all nations ſhalbe drunken with the wine of her fornication.

Maiſter Gilbert Browne.

Where this is written, Maiſter Iohn telles not. For I am ſure, as it is ſet downe heir, there is no ſik things in our Bibles, no not in their owne corrupted Bibles, except they haue augmented them of new. That there ſhalbe an vniuerſall defection, it is altogether repugnant to the word of God, as I haue ſhewed before; in prouing the Kirk alwayes to continue. For the ſame place where I beleeue he alledges toochis theſe words, *And it was giuen vnto him to make warre with the Saints, and to ouercome them: and power was giuen him vpon euery Tribe, and people, and tongue, and nation, and all that inhabite the* Apoc. 13. 17.

the earth adored it, whose names be not written in the booke of life of the Lambe Heir any man may see that the Saints of God that shalbe persecute by the Antichrist, and sik that is written in the booke of life, shall not make defection: then it shall not be an vniuersall defection. And also Maister Iohn afterward in finding some of his Religion that said against the Antichrist the Pope, the time bygane, is contrary to himselfe heir, that the defection shall not be vniuersall. And where he sayes that all nations shalbe drunken with the wine of her fornication, the text is otherwise: *Becaus all nations haue drunken of the wyne of the wrath of her fornication*: that is, that the people of all nations that hes obeyed her, shal be punished with the wrath of God and not that all the world should make defection.

Maister Iohn Welsche his Reply.

You fight heir against your owne shaddowe, Maister *Gilbert*) and whereas ye can finde nothing iustlie to quarrell in my wordes being rightlie taken, and taken as the Scripture takes them: you deuise a meaning of your owne braine, and would father it vpon me, that ye may the more easilie haue somewhat to speake against. For I neither spake it, nor meaned it that the elect shoulde make defection in the time of the Antichrist: I am so farre from it, that suppose I beleeue assuredlie that this prophecie is fulfilled in your owne Kirk; yet I know assuredlie that the Lord reserued his owne elect to himselfe, who vvas keeped free from your Idolatry, as he promised, and histories recordes of some, whereof I did set downe some of their names. But this is the doctrine of one of your ovvne Kirk, *Dominicus a Soto*, vvho beleeued it assuredlie, that *the fauth of Iesus Christ and Religion shoulde be vtterlye exstinguished through the persecution of the Antichrist*, if *Bellarmine* speake true of him. And so turne the point of your sworde, Maister *Gilbert*, vpon your ovvne brother, vvho so taught, & not vpon me, vvho is farre from it. And if ye vvil say, wherefore then called I it vniuersall? I answvere: becaus the scripture calles it a *defection*, vvithout any addition or restraint, & your Rhemists graunts, that *this defection shalbe a reuolting of Kings, people, and prouinces, and the publick intercourse of the fauthfull with the Kirk of Rome shall cease*: and that the daylie *sacrifice shall be abolished moste vniuersally throughout all nations and Kirks of the world by Antichrist himself*. *Annot. vpon 2. Thess. 2.* And *Bellarmine*

Reuel. 14

Domin. a Soto in lib. 4. sent. dist. 46 quest. 1. artic. 1 Bellarm. lib 3, de Rom. Pont. ca. 17

mine sayes, *that he shall be Monarch of the whole worlde*. Therfore this kingdome by your owne confession shalbe vniuersal: & seeing his kingdome is an apostasy or defection, for as many as shall obey him, shall make defection from the faith: therfore by the doctrine of your owne Kirk, it must be an vniuersall defection. And the Scripture sayes expressly, that *he shall make all both small and great, &c. to receaue a marke on their right hand, and on their foreheads: and that no man may buy or sell, &c. and that all nations hes drunken of the wine of the wrath of her fornication*. Nowe, whether I might call that *vniuersall* whilk the Scripture calles *all*, and your Rhemistes and *Bellarmine* makes so generall and vniuersall, that it shall possesse all the kingdomes of the earth, let the Christian reader iudge. And let me aske you (Maister *Gilbert*) Doe you not beleeue that the Kirk is Catholicke, or vniuersall? and doe you not think with one of your owne nomber, that the Kirk is called vniuersall, becauſe *the faith of the Kirk is scattered in all nations*: and yet for all this, all particular nations, and all particular men receaues not this faith? and yet notwithstanding it is vniuersall, and is called vniuersall still. And doth not the Scripture prophecie that in *Abraham all the Nations shalbe blissed*, and yet for all this, there were, and is millions of the Gentiles that are not blissed in him? Why then, in like manner, may not the defection in the time of the Antichrist be called vniuersall, although the elect be exemed from it? But wherefore insist I to refute this vaine quarrelling of wordes whilk serues to no purpose? So then, this that I said is both in your translation and ours in substance, and is not contrarie to that whilk I said afterward.

Lib. 3. cap. 16

Reuelat. 13 Reuel. 14. 8. & 18 3

Costerus a Iesuite in Enchirid.

Galat. 3. 8

As for that place of Scripture whilk ye cite heir, *Apoc.* 3. 7. 8. it is not spoken heir of the Antichrist, but of the persecution of the Romane Emperours. As for that calumnie of yours in calling our Bibles corrupted, and augmented: this is your sinne (Maister *Gilbert*) whereof one day ye shal make an accompt to the Maiestie of God, for the slandering and bearing false witnes of the trueth of God. And to speake the trueth, this is trew of you: for both you haue added to the

Scriptures of God, first the *Apocrypha*, next *your Traditions*, whilk your Kirk hes decreed to be *receaued with equall reuerence and godlines with the Scripture*: thirdlie, the *Decretal Epistles of your Popes*, whilk some of you hes reckoned in the nomber of the Canonicall scripture. And also you haue corrupted the scriptures of God by your corrupt translation, especially that of the Colledge of Rhemes. The whilk to be trew, if time would serue, I might sone be able to proue, whilk hes bene sufficiently prooued by that learned and worthie man of God Doctor FYLK: vnto the whilk you, nor al your clergie hes not answered as yet, for ought that I know: nor neuer is able to doe.

Concil. Trident. Sess. 4. Gratianus dist. 19. Et Alphonsus de gestis in the fau o Christ. relig. c 3. num. 5.

And as for the last point wherein ye say, that the text is otherwayes then I set downe: let the Christian reader iudge whether my words be one in substance with this text or not for suppose this be set downe in the preter-time, and I spake it in the future-time: yet it is a prophecy of a thing to come: and your Kirk graunts it is not fulfilled yet, therefore they are both one in substance. And as for your exposition, where you expone this of the punishment of the people that hes obeyed her, and not of their sinne in communicating with her Idolatrie, that is manifestlie against the text. For this is set downe heir as the cause of her punishment, whilk is pronounced before in these wordes, *Babylon hes falne, &c.* Nowe the reason, *because al nations hes drunken of the wyne of the wrath of her fornication*, whereby in the Scripture is signified Idolatrie: and it is called the wine of the wrath, &c. because her fornication prouoked God to wrath. And *Aretas* expoueth this fornication, *a defection from euery good*. And in the 18. chapter it is more euident, where after the denunciation of her fall, this reason is subioyned, *Becaus all nations hes drunken of the wyne of the wrath &c. and the Kings of the earth hes committed fornication with her: and the marchands of the earth are waxed riche through the aboundance of her pleasures.* The whilk as they cannot be vnderstood of the punishment, but of the defection: so this drinking cannot be vnderstood of their punishment, but of their communication with her Idolatrie: and

Osea 1. Ierem 3.

yet

yet how euer it be, this procues that vniuerſall defection, of the whilk I ſpake.

Maiſter Iohn Welſche.

And the Kirk of God ſhalbe latent, and flee to the wilderneſſe, and there lurke, and be fed of God all that time ſecretly.

Maiſter Gilbert Browne.

It is an wonder to heare the word of God abuſed, not only with falſe expoſitions repugnant to the words ſelfe, but alſo alledging the word falſlye. For the text of Saint Iohn hes but this, (for he notes no place, becauſe (a) he knowes it may not abyde ane triall) *And the woman fled vnto the wilderneſſe, where ſhe had ane place prepared of God, that there they might feede her, ane thouſand, two hundreth, and threeſcore dayes.* Heir there is no word that ſhe ſhalbe latent, nor lurke, nor be ſecreat. And if Maiſter Iohn wil meane that the fleeing to the wilderneſſe, is nothing but to be inuiſible, and to lye ſecreat: then it muſt followe that the whoore of Babylons ſelfe muſt be inviſible and ſecret. For the ſame Saint Iohn ſayes, *And the Angell tooke mee away in ſpirite into the deſert, and I ſawe ane woman ſitting vppon ane ſkarlet coloured beaſt, full of names of blaſphemie, hauing ſeuen heades and ten hornes.* This word (*deſert*) ſignifies more properlie to be ſecret or inviſible, nor the word (*wilderneſſe*) It is true appearandlie, that if this Woman ſignifies the Kirk of Chriſt, that in the time of the Antichriſt, ſhee ſhalbe redacted to ane ſmall number, as it were in ane wilderneſſe, and ſhall not poſſeſſe euery nation, as ſhe had wont to doe: but that ſhe may be made inviſible, and not to be ſeene, there is no true Catholick that expones it ſo. And ſiklike, this time ſhalbe but ſhort, that is, for 1260 dayes, as the text ſayes, whilk is but three yeares and ane halfe. And if Maiſter Iohns Kirk had beene but ſo long inviſible, we ſhould haue diſpenſed with the ſame. But it hes bene inuiſible thir thouſand yeares, as it is now profeſſed in Scotland, and much more as young *Marchiſtoun* hes in his booke vpon the Reuel. cap. 12. ver. 14

(a) This is your imagination, and you are deceiued in it therefore correct your thoughts M. Gil.

Maiſter Iohn Welſche his Reply.

Al that you can find fault with here, is this, that I ſaid the Kirk in the time of the Antichriſt, ſhould be latent and lurk & be fed ſecretly: the whilk hes ſtirred you vp in ſik a choller that you haue cried out with admiration that I haue abuſed the Scripture: &c. Now tel me (Maiſter *Gilbert*) whether is it becauſe theſe ſame wordes are not founde in the Scripture, or becauſe the doctrine it ſelfe cannot be warranted by the ſame? If the former, then I ſay you are but a quarreller about words, And all the doctrine whilk ye haue ſet downe in this your anſwer is not ſet downe in ſo manie

termes in the Scripture, and yet ye will haue it to bee the doctrine of Gods ſpirit, (ſuppoſe it be not ſo.) So it ſufficeth that this whilk I ſayd be warrãted by the Scripture, ſuppoſe the ſame termes be not found. If the other: then I ſay beſide other places of Scripture, this ſame place whilk yee quote here confirmes the ſame. For knowe ye not that the wilderneſſe is a place of refuge and ſecrecie from the tyrannie of their purſuers? And they that flies to the ſame, they flie to lurk there, and to be keeped cloſe and ſecret from the rage of their perſecuters for the ſafetie of their liues. So while it is prophecied that *this woman (wherby is ſignified the Kirk,) whilk ſuppoſe ye conditionally expone ſo, yet* Sanderus *one of your owne number expones it to be the Kirk without all doubt ſhall flie in the wilderneſſe from the face of the Dragon, and that for her ſafetie, and there be fed &c.* Is it not then manifeſt that ſhe ſhalbe ſecret and lurk then, and not be ſo open and viſible as ſhe was before? And if this be an abuſe of the Scripture, then not onelie your ſelfe hes abuſed it, but alſo ſundrie of your owne Kirk, as the Rhemiſtes, *Bellarmine*, & *Sanderus*. For your ſelfe ſayes *that in the time of the Antichriſt, ſhe ſhalbe redacted in a ſmall number, as it were in a wilderneſſe, and ſhall not poſſes euerie nation as ſhe had wont to doe.* For what is this els but to lurk and be latent, and to be fed ſecretly, in compariſon of that eſtate wherein ſhe was before? And therefore the onlie thing that I inferred on this in the end, was that no man ſhould thinke that the Kirk of God was euer open and viſible, in ſik a floriſhing eſtate as it is now. And the Rhemiſts ſayes that in the time of the Antichriſt, this *great defection or reuolt ſhalbee of kingdomes, people, and Prouinces, from the open externall obedience & communion with the Kirk of Rome. So that their communion with her ſhall be in hart, and the practiſe thereof in ſecret, and he ſhall aboliſh the publike exerciſe of al religions trew or falſe, ſaue that whilk is done to himſelf: So that the Meſſe they ſay ſhall be had but in ſecret then.* And *Bellarmine* and *Sanderus* is of the ſame minde, *that his cruell perſecution ſhall ſtay all publick exerciſe of religion, and he ſhall make open warfaire with the whole Kirk, and ſhall endeuour to deſtroy the vniuerſall eſtate of the whole Chriſtian common weale, and ſhall ſhut vp the*

40. demonſtrat.

Annotat. in 2. Theſſal.

Bellarm. lib. 3. de Rom Pont. cap. 17. & 18
Sander. demonſt 35. & 37

the doore of ſacraments, and ſhall ſuffer no man anye more to enter in the Kirk of Chriſt, and ſhalbe Monarch of the whole world. Now if this be trew, whether ſhall the Kirk of Chriſt by your owne doctrine be fed ſecretly, or not be latent and lurk, in the time of the Antichriſt, let al men iudge. But what a contradictorious ſpirit is this of yours, who to gaineſay the thing that I write, cares not to inuolue your ſelfe in a contradiction, not only to the trueth, but alſo to your own Catholicks. Either therefore wonder at your owne Catholickes, who hes ſpoken as much and more in this poynt nor I did, and at your ſelf alſo, who grants as much in ſubſtance as I meaned, that ye and they haue abuſed the Scripture, or els leaue of to wonder at me, and wonder at the vaile whilk is hung ouer your owne eies, whilk hinders you not only to vnderſtand the trueth, but alſo to vnderſtand what your ſelfe and your owne bretheren teaches. Now as for your reaſon, it is not ſaid that Babylō was in the deſert, but *that Iohn was taken in the ſpirit*, that is, rauiſhed in the ſpirit (as in the 1. and 4. chapter) *into the deſert* that is, into a ſolitare and heauenlie contemplation of that viſion whilk was afterward ſhowne him. For as this carrying of him in the ſpirit ſignifies his ſpirituall rauiſhing, ſo this *deſert* ſignifies the ſolitarenes of his contemplation. And as *that lifting vp of Ezechiell by the lockes of the haire of his head betwene the heauen and the earth, & that carrying of him to the door of the innermoſt port towards the North, to ſee the abominations of Ieruſalem*, was only in viſion, & not bodily. So I take this carrying of *Iohn* in ſpirit to the wilderneſſe to ſee the whoore of Babylon to haue bene in viſion only, and not bodily. And whereas ye ſay that this worde *deſert* ſignifies more properlie to be hid and inviſible nor the word wilderneſſe, I pray you tell me (Maiſter *Gilbert*) what is betwene *deſert* & *wilderneſſe*? ſaue that the firſt is driuen from the Latine, & the ſecond is Engliſh? Muſt you be ſet to the grammer ſchoole againe? What fancie is this wherewith ye are poſſeſſed, that you put a difference betweene wildernes and deſert? Is there anie difference, if you vnderſtood the greek language, betweene ερημος and ερημος, that is, betwene

deſert and *deſert*, *wilderneſſe* and *wilderneſſe*? And if ye haue euer red the new Teſtament in Greeke, there is but the ſelfe ſame worde ερημος in both theſe places, whilk ſignifieth *deſert* or *wilderneſſe*. But where haue you bene when ye did imagine this difference? Appearandly ye haue bene dreaming in ſome wilderneſſe, or elſe wandring in the wildernes of your owne blind imaginations. As for the expoſition of your trew Catholickes, we count not much of them. Alwaies theſe whome ye call your trew Catholicks, *Bellarmine* the Rhemiſts, and *Sanderus* hes bene plaine in this matter, and hes ſpoken more in this poynt then we doe. And as for the time of this her ſecrecie and lurking 1260. daies whilk you expound literallie to be but three yeares and a halfe. I anſwer, this expoſitiō of yours is againſt firſt the cuſtome of propheſies, whilk are expounded figuratiuelie and not literally, as theſe 70. weekes in *Daniel* concerning Chriſt, where there a daye is put for a yeare. Next, it is againſt the whole circumſtances of ihe text: for will you expound this *woman* figuratiuely for the Kirk, as *Sanderus* does: and the *wildernes* vnto the whilk ſhe fled, figuratiuely for the ſmall number wherunto ſhe ſhalbe redacted, as you doe: & the *ſun wherewith ſhe was cled, and the moone whilk was vnder her feete, and the twelue ſtarres that was vpon her head, and the red Dragon whilk perſewed her with ten heads &c.* all figuratiuelie, and yet will yee expound the time of her being in the wilderneſſe literallie? What violence is this whilk yee will offer vnto the holye trueth of God, to expound all the reſt figuratiuely, and onlie the time literallie? So then a day here is ſet for a yeare, as alſo it is taken in the ſame ſenſe in the 2. chapter of the *Reuelation* in the Epiſtle to Smyrna, where it is ſaid *they ſhal haue tribulation for the ſpace of ten dayes*: that is, for the ſpace of ten yeares. As for the inviſibility of our Kirk, becauſe that queſtion cums afterward, therefore I omit it now. Only this, as your Hierarchie and abhomination of your Kirk grew, ſo did the puritie of the doctrine of Ieſus Chriſt in his Kirk decay. And as your Popes came not to their height at an inſtant, and brought not in their abhominations at an inſtant

but peece and peece, and by long proces of time: So the puritie of the trueth of God decayed not at an instant, but peece and peece and by a loug proces of tyme. For the degrees of your exalting, was the degrees of the depressing of the trueth of God in his Kirk. As for our dispensation suppose your Kirk vseth not to giue them without money laide downe, yet we will neither buie them, nor haue them for nought. So keepe your dispensations at home (Maister *Gilbert*) whill we send for them.

Maister Iohn Welsche.

And the Ministers there of shal preach in sackcloth, that is, vnder persecution, all that time: and at the last they shalbe put to death for the testimonie of Iesus, and for speaking against their false worship & Religion.

Maister Gilbert Browne.

It appeares to mee that Maister Iohn hes found some newe reuelation, other then that of Saint Iohn: for he notes no place to vs: and these words of his are no way in S. Iohn. and therfore as an invention of his own head, we will reiect the same. Indeede we haue in Saint Iohn, That *God shal giue to his two witnesses, and they shall prophecy 1260 dayes cled with sackcloth* Apoc. 11.3 But this can no wayes aggree with this purpose of his For why there shall be but two of thir: and there is more then two hundreth Ministers in Scotland. And these two shall prophecie, but our Ministers are no Prophets (albeit they foretell things oft times that is not true) and all the prophecies, if they prophecie at any time, is of euill and not of good. These two shal prophecie but three yeares and ane halfe: but our Ministers hes prophecied these 38 yeares, if preaching be prophecying. And these two shalbe cled in sackcloth, but our Ministers, chiefly of Burrow townes, is clad in fine blak cloth, or silk. And so forth of manie more differences, as is contained in the 11. chapter of the Reuelation.

Maister Iohn Welsche his Reply.

It appeares to you that I haue found some new reuelation, other then that of Saint *Iohn*. So did it appeare to the Iewes, that the Apostle *Paule taught all men euery where against the Lawe of Moses*, Act. 21.28 and yet it was the trueth, as he himselfe testifies, *he spake nothing beside that whilk Moses and the Prophets fore tolde was to come*. Act. 26.22 So euery appearance is not trueth. It is but the scailes that are vpon your eies, that makes this so to appeare to you. For the Scripture of God, and this reuelation of *Iohn* is sufficient to vs to make it manifest, that your head is the Antichrist, & your doctrine is that Apostasie that was prophecied to come: so that we neede no newe reuelations,

as

as ye do: for becauſe the reuelations alreadie made by God to his Kirk, and written in his holy Scripture doth not warrand your abhominable and falſe doctrine, and your Popes ſupremacy, whilk is the foundation of all: therefore you and your Kirk flees to vn-written Traditions, & fained reuelations to proue the ſame. As for example, becauſe your Kirk hes not ſo much as a ſillabe in the whole booke of God, to proue that *Peters* ſeat was tranſlated from *Antiochia* to *Rome*, whilk is the whole fundation of all Poperie, therefore your Pope *Marcellinus* in his canon law, grounds the certaintie of this vpon a fained reuelation, *that Peter by the commandement of God did tranſlate it*. But to leaue you with your new reuelations, what haue ye for you, for this your appearance? You ſay firſt, becaus I note no place: & next, becaus theſe words of mine, are no wayes in Saint *Iohn*. Therefore ye conclude it to be an invention of my owne. As to the firſt. Is this a good reaſon, I note not the place, therfore I haue found out ſome new reuelatiõ: You muſt be ſent to the Logick ſchools againe, to learne the right manner of reaſoning. I noted no place, *Ergo* I could not, that will not follow. As to the ſecond my words are no waies found in Saint *Iohn*, *Ergo* I haue foũd a new reuelation? But what if the ſenſe be found? What if the ſelf ſame doctrine be found in Saint *Iohn*, ſuppoſe not in the ſame words? Then it will not follow that I haue founde out a new reuelation, or that this is the inuention of myown braine. This place whilk ye quote heir, *Reuel.* 11.3. ſufficiẽtlie confirmes all that I ſaide. For your ſelf will not deny, & *Bellarmine*, the Rhemiſts, and *Sanderus* graunts, that theſe two witneſſes are they who ſhall preach in the time of the Antichriſt, ſuppoſe they expound them of *Elias* and *Enoch*, & that they ſhalbe perſecuted, and put to death by him. What a blindneſſe is this, Maiſter *Gilbert*, that hes ouerſyled your eies, that for the writing of that ſame doctrin whilk the ſcripture warrands, your Diuines graunts, and your ſelf will not deny, you haue ſaide that it appeared to you, that I haue found out ſome new reuelation. But iudge thou (Chriſtian reader) what thou may preſume vpon Maiſter *Gilberts* ap-

Cauſa 24. queſt. 1. cap. Rogamus.

Bellarm. lib. 3. c. 6
Rhem. in annot. vpon Apo. cap. 11
Sand. in his demonſtrations.

pearances. But you say, this aggrees not with my purpose: and that because of the differences betweene these two witnesses, & the Ministers of Scotland. First I do not meane by these two Witnesses the Ministers of Scotland onlie, but the Ministers of all the reformed Kirks in Europe, who hes departed out of your *Babel*, and hes shaken off the yoake of the tyrannous bondage of your head, the man of sinne: and not onlie these who now liues, but these also who now rests from their labours, and sleepes in the Lord: of whome a great manie was persecuted, and put to death by your tyranny, for speaking against your abhominations. Now as to these differences whilk ye marke: the fountaine from the whilk this springs, is your mistaking of the prophecies of God, and exponing them literally, whilk according to the vse of prophecies, and especially these whilk are set downe in this Reuelation, & all the circumstances of this text, ought to be exponed figuratiuelie. These same two Witnesses are called *two Olines, two Candlesticks*, and it is said of them, *that fire commes out of their mouthes and destroyes their enemies. &c.* If you will not be so absurde and ridiculous, as to expone these things literallie, but figuratiuelie: otherwise ye will make them Monsters, Trees, and Candlesticks: why then doe ye expone this place concerning their number, worke, time, apparell, &c. literallie, and not figuratiuelie as the rest of their workes, and properties must be exponed: the whilk if you had done, then would ye haue sene no difference betweene the Ministers of the Gospell that resisted your Pope, and these two Witnesses heir: but the one to be the prophecie of the other, and the other to be the accomplishing of the prophecie. As for their nomber then, they are said to be but two, that is, fewe: & yet sik a sufficient nomber, as may proue & qualify any thing by the lawe. For by the lawe: *Out of the mouth of two or three witnesses, shall euery word be established.* So the Ministers of the gospell in the time of your Antichrist & darkneſse, was but fewe at the beginning: and yet so manie, as serued for to establish the trueth of God by their testimonie, in the consciences of so manie whome God had appointed to saue. As for their Reuel. 11. 4. 5. 6. &c.

worke of prophecying, the Scripture calles preaching, prophecying, and the Rhemistes graunts that these Witnesses shal preach against the Antichrist. And whereas you say, that we fore-tell oft times things that is not true: this is your calumnie and lie, Maister *Gilbert*, and so ought to haue no credite. And the prophecies of the Ministers of this land against your Antichristian kingdome, ye haue found by experience that they haue bene too true. And their prophecies are trewer then the prophecies of one of your Popes, *Hildebrand*, who openlie in the pulpit on the second holy day in Easter week, in the presence of diuerse Bishops, and Cardinals, and of the people and Senate of Rome, prophecied *that the King whose name was Henrie should die before the feast of Peter next ensuing: or at the least, that he shoulde be so deiected from his Kingdome that hee should not be able any more to gather aboue the nomber of sex knights.* And this he preached with this confirmation, *neuer accept mee for Pope any more, if this prophecie be not fulfilled, but pluck mee from the aulter.* But he was a false Prophet in the same, for neither was fulfilled. And whereas ye say, if they prophecie at any time, it is of euill and not of good: so said *Achab* of the Prophete of the Lord, and therefore he hated him: so you speake with the same spirit against vs, that *Achab* spak with against the Lords Prophet. And what good can be spoken of your *Babel*, since the Lord hes fore-tolde the ruine of it, & in part hes bene accomplished? and some of your owne nomber, as *Hildegardis*, *Briget*, *Catherine de Senis* hes for-tolde of the destruction of your Kirk, & the reformation of the Kirk of Christ. As for the time, it was spoken of before, and I trow ye haue thought it too long, and yet be in patience, Maister *Gilbert*, for it must continue, and your *Babel* must downe. As for the clothing of sackcloth, it was the apparell of sik as was in dolour and in mourning, whereby is signified the sorrowe and dolour that shuld arise to the true ministers of Christ, throw the persecution of the Antichrist and his members, and their idolatrie and abhominations. The whilk hes bene so clearly fulfilled in the preachers of the Gospell since *Iohn Hus* his dayes, and before also, euen to this day, that he must be blinded

4. Cor. 12. & 13. & 14.

Annotat. in 11. Reuel.

Fox in pag. 319.

1. Reg. 22. 8.

Fox pag. 160.

ded of the Lord who ſees it not. And whereas ye caſt vp the clothing of the Miniſtry in this land, ye haue forgotten your ſelf, and your Cleargie, and your head the Pope, with his triple crowne, with all the rable of his Prelates, Abbots, Biſhops, Cardinals, &c. as full of riotous pride and pompe, as euer were the Perſians Kings,

His clothes be made of precious ſtones, his gorgeous Miter dight,
With iewels rare, with gliſtering golde, and with (a) *Piropus bright.*
O verie Troian-trulles, not Troians.

Bernard de cons. ſid ad Eugen. lib. 4. Platin de vita pontific. in Paulo 2.

(a A precious ſtone called a carbuncle of the whilk kind, one that fell out of the Popes myter by a miſchance at his Coronation was worth 6000. crownes Platin in vita Clementis. 5

The pompe and glorie of whoſe court doth ſurmount all the pompe and glorie of all the Princes in Europe, as ſome that hes ſeene it reports. How then can ye iuſtly quarrell our attire? Can you ſay that we paſſe the bounds of that modeſtye and comelineſſe whilk the Apoſtle requires in the ouerſeers of the Kirk of Chriſt, ſeeing you will haue all the outwarde pompe and glorie of your Popes and Prelates, according as it was prophecied of you, *Reuel.* 17. to be cõprehended within the definition of comelineſſe and modeſtie? But you are like the *Lamians*, of whome it is reported that they had but one eie: and when they went forth they tooke it with them to looke vpon others: and when they came in their owne houſes, they laide it beſide them: you looke to your neighbours, but ye ouer-ſee your ſelfe. So for all the differences whilk ye haue yet aſsigned, it remains ſure that by theſe two Witneſſes heir are ſignified the Miniſters of the Goſpell.

Maiſter Gilbert Browne.

But note heir, I pray you, how well theſe new Euangeliſts aggrees in the expoſition of this Reuelation of Saint Iohn: (for all their grounds and proofes is vpon prophecies & darke ſpeakings) Young Marchiſtoun in his book vpon the Reuelation, the 11. chap. 3. verſe, expones theſe Witneſſes to be the olde and newe Teſtaments, as he proues in the 21. Propoſition: and Maiſter Iohn will haue them the Miniſters. Marchiſtoun ſayes, that to be cled in ſackcloth, is to preach the word of God with the obſcuritie of mens traditions and coloured gloſſes. Maiſter Iohn ſayes heir, that the ſackcloth ſignifies perſecution for the preaching of the worde. The notes on their Geneua Bibles printed at London, expones the ſackcloth to ſignifie poore & ſimple apparell. And Bale vpon the ſame place writes, that this ſackcloth ſignifies ſober conuerſation. God knowes if this and the like be wholſome doctrine to preach to the poore peop'e, ſome one way, and ſome another, according

to the inuention of their owne braines, without any proofes.

Maister Iohn Welshe his Reply.

As for these diuers expositions whilk ye marke in vs, that hes so stirred vp your affectiõs, that ye cry out, God knowes whether this be wholsome doctrine to teach the poore people, or not: I answere: that these diuerse expositions of ours, are all aggreeable to the Analogie of faith, as your selfe will not deny: and therefore cannot be called vn-wholsome doctrine. Otherwise, not onlie the Fathers, but also your owne Doctors and Bishops, and Popes hes deliuered vn-wholsom doctrine by your reason, for they haue exponed innumerable places of Scripture diuerslie, vvhilk is so manifest that I neede not proue it, and your self also hes deliuered vnwholsome doctrine heir, for ye expone *blissing and thankesgiuing for two contrarie things*, and yet *Bellarmine* sayes, *that some Catholickes takes them both for one*. And what shal I say of your diuerse expositions, whilk were tollerable, so being they were accor-

In the 10 point of your doctrine.

ding to the proportion of faith? Your contradictions one to another: and that not onely in exponing the Scripture, but in the maine points of your religion: some holding one thing and some another, as partlie hes, and partly shalbe marked, are manifolde. And if diuerse expositions of a place of scripture be vn-vvholsome doctrine, as ye say, then surely this point of your Catholick doctrine, whilk teaches, that the *Scripture hes a fiuefolde sense, and that it may be fiue diuerse wayes exponed*, must be vn-wholsome doctrine, & then ye lose more then you can win by this. Bewarre, Maister *Gilbert*, that by this dealing ye bring not your selfe in suspition that ye are forsaiking your Catholick faith: for this is a point of it, as *Bellarmine reports*. As for your calumnies first in calling vs new Euangelists, I answered to that before: next, in saying that all our proofes and grounds are vpon prophecies and darke sayings: first, you iniurie the holie Ghost in calling his prophecies darke: for the cause of this is not in them, but in our blindnes. Secondly, ye speake too plaine an vntruth: for it is more then manifest that not onlie prophecies, but also the

Lib. 3. de interpr. Ver. cap. 3

plaine

plaine and ſimple doctrine of the whole Scripture is the grounds and proofes of our Religion, as is manifeſt by the points of doctrine whilk we haue handled heir.

Maiſter Gilbert Browne.

And it followes in Maiſter Iohn. And at the laſt (ſayes he) they ſhalbe put to death, &c. Heir is twa things to be noted: Firſt, that the Kirk ſhall not be inviſible in the time of Antichriſt: for if the Paſtors of the Kirk be inuiſible, how ſhall they be taken, and put to death? If the Antichriſt and his members ſhall ſlay them, how can they doe the ſame, except they know and may ſee them? To be inviſible, is not to be knowne or ſeene: but they will ſee and know them, or elſe they cannot diſcerne them from their owne, wherby they may put them to death, and ſaue their owne. The ſecond thing to be noted, that our Miniſters in Scotland except they be put to death by the Pope, they beare not the teſtimonie of Chriſt. For theſe are Maiſter Iohns owne words. And S. Iohn ſayes, That the beaſt ſhall ſlay the two Witneſſes. Apoc. 11. 7. Nowe by Maiſter Iohn, the beaſt is the Pope, and the Witneſſes is the Miniſters: therefore the Pope muſt ſlay the Miniſters: and after that, their bodies muſt ly three dayes and an halfe, not in Scotland, but in Hieruſalē, Apoc. 11. 9. 11. 18 for there was the Lord of theſe two Witneſſes ſlaine. And after, they muſt reuiue and aſcend vp to heauen in a cloude in the ſight of their enemies, & ſo forth. Whilk things I truſt ſhall come to paſſe to none of them in our dayes, nor long after the Laird of Marchiſtons doomeſday. In his 14 Propo.

Maiſter Iohn Welſche his Reply.

As for the firſt thing whilk you infer heir, concerning the Inviſibility of the Kirk, becauſe you haue the ſame argument afterward, I refer the anſvvere of it to that place. As for the ſecond thing vvhilk ye inferre, that except the Miniſters of Scotland be put to death by the Pope, they beare not the teſtimonie of Chriſt. I anſvvere: As it is true that it is prophecied of the Antichriſt, that he ſhal (*a*) ſlay the tvvo Witneſſes of God, and that he ſhall make vvarre vvith the ſaints and ouercome them: ſo is it (*b*) likevviſe prophecied that his crueltie ſhall not alvvayes continue, but at the laſt, *the Lorde ſhall take his Kingdome in his owne hand, and the Goſpell ſhalbe preached to them that dwell vpon the earth, and Babel that great cietie ſhall fall*, ſo that the blood vvhilk your Kirk hes ſpilt of the ſaints of God alreadie in all the parts of Europe, theſe 300. yeares bypaſt, and that in ſik aboundance, that ſuppoſe the Lorde

(*a*) Apoc. 11. 7.

(*b*) Apoc. 11. 18 13 15. 17. & 13. 6. 8. 9. & 18. 2.

may nomber them, yet no man is able to nomber them. And the patience and ſuffering of our brethren, is an ſufficient euidence that both your Popes are the Antichriſt, and they are the Miniſters of Chriſt, ſuppoſe they ſlay no moe of them And although the Lorde hes ſhortened your power, yet ye want no goodwill to ſpill the blood of the reſt. That ranſacking of Germanie, that cruell perſecution of Queene Mary, and bloodie inquiſition of Spaine in the lowe countries, and that moſt ſauadge and cruel maſſacre of Paris, and that Spaniſh nauy, whilk the Lord diſcomfited, with his owne mightie and outſtreatched arme in the 1588. yeare of God, doeth ſufficiently teſtifie what hearts ye beare to the Miniſters of Scotland, if your power were according to your malice: *But fulfill ye the meaſure of your Fathers, that the blood of all the righteous may come vpon you.* As for the prophecie of the ignominious handling of the bodies of theſe Witneſſes after their ſlaughter: it is alſo fulfilled by your Popes, and their authoritie vpon the carcaſes of the Saints of God, whilk in all parts almoſte, where euer their blood was ſhed, was moſt ignominiouſly handled, as though they had beene not the bodies of men, but the dead carions of dogs and ſwyne. Let both hiſtories, and ſome who yet liues beare witneſſe of this. As for the time and place, and their reuiuing and aſcending vp to heauen, it is to be vnderſtood after the manner of prophecies, myſticallie and figuratiuelie, as I haue prooued before. The time of three dayes and an halfe, ſignifying all the time of your tyrannous crueltie. The place of their ignominy is the ſtreetes of that great Cietie, whilk heir is called *Sodom & Ægypt, and the place where our Lord was crucified,* not literallie, but πνευματικῶς ſpirituallie, as the Text ſayes. And alſo called *Babylon,* in the 14. and 17. and 18. of the *Reuelation,* whilk is literallie *that ſeuen hilled cietie, whilk hes dominon ouer the Kings of the earth,* whilk as *Bellarmine* confeſſes, *is Rome properlie.* So as this great cietie is neither Sodome nor Ægypt, nor Babylon (ſuppoſe it be called ſo) literallie, but onely myſticallie and ſpirituallie, as the Scripture ſayes, and your ſelf will not deny, for the likenes betweene them: Sodom, for her filthineſſe

Reuel. 17. 9. 18. Bellarm. lib. de Roma. pontif. cap. 2. Reuel. 11. 8. & 17. 3.

and

and vncleanneſſe: Ægypt and Babylon for her tyranny and crueltie ouer the Saints of God, wherein ſhe reſembls them. So is ſhe not literallie the place where Chriſt was crucified, but only myſticallie and ſpirituallie for the likenes betwene them: that as by the authoritie of the Emperour of Rome, his deputie Pilate our Lord was crucified, for the falſe challenge of treaſon againſt the Emperour, whilk was falſly and wickedlie laide to his charge: and therefore is ſaide heir by the holyghoſt, to be crucified at Rome: that is, by the authority of the rulers at Rome: So by the authority of the Popes who now reignes & hes reigned theſe many yeares at Rome, Chriſt is crucified againe in his members, becauſe they will not receaue his marke, and worſhip him. And as Ieruſalem boaſted her ſelf to be a holie cietie, and the ſpouſe of Chriſt, and yet was a harlote, a murtherer, and a perſecuter of the Saints: ſo Rome doth boaſt her ſelf to be a holy ciety, and the ſpouſe of Chriſt, and the head of all: and yet is nowe, and is long ſince become an harlot and a murtherer, & a peſecuter of the Saints. And if ye will aske, When did the bodies of the Saints lye in the ſtreetes of Rome? I anſwere: As by the *gates in the cietie* in the fourt command, is not meant the gates of the cietie properlie, but the authoritie and iuriſdiction of the cietie: ſo by the ſtreetes of Rome is not onely meant the gates within the walles of Rome, but all the places and parts whither his power and dominion hes ſpred the ſelfe. So that all the places where the Popes of Rome hes exerciſed their tyrannie ouer the Saints, are called heir the ſtreetes of that great Cietie. All theſe therefore who hes bene cruelly murthered by the Popes authority in England, Scotland, France the low countries, &c and whoſe bodies hes bene caſt out, & whoſe bodies hes beene ignominiouſly handled, they haue lyen in the ſtreetes of that great cietie And as all the reſt of this prophecie is to be vnderſtood ſpiritually, ſo is this, *reuiuing and aſcending of theſe Witneſſes to heauen in the ſight of their enemies*, to be vnderſtood not literallie, but ſpirituallie. So this is not the meaning of the holy Ghoſt that theſe Witneſſes whome the Antichriſt ſhall ſlaye ſhalbe raiſed vp againe in their

Exod. 10.

their owne perſons (whilk yet ſhall be at the laſt day in the generall reſurrection:) but that the Lord ſhall raiſe vp other Witneſſes, indued with that ſame ſpirit, whilk they were indued with: preaching the ſame trueth, and maintaining the ſame cauſe againſt Antichriſt, as that prophecie in the 3. of *Malachie* of the *ſending of Elias before the comming of Chriſt*, was fulfilled, as our Sauiour teſtifies, not in the raiſing vp of *Elias* in his owne perſon againe: but in the ſending of *Iohn Baptiſt*, in the vertue and ſpirite of *Elias*. So this prophecie concerning the reuiuing of theſe two Witneſſes, whereby was figured the faithfull Miniſters of Chriſt, who was murthered in the time of Poperie, as *Iohn Wiclef*, *Iohn Hus*, *Ierome of Prage*, *M. George Wiſhart*, and many others, is fulfilled not by raiſing vp of their perſons againe, but of others his faithfull ſeruands, who in their vertue and ſpirit hes defended and maintayned ẏ ſame doctrine & cauſe againſt the Antichriſt, as *M. Luther*, *Caluine*, *Bucer*, *Peter Martyr*, Maiſter *Knoxe*, and ſundry others whome the Lorde hes, and dailie raiſes vp in all countries, for the ouerthrow of your *Babel*. As for your truſt what will come to paſſe, we paſſe not, for ſo much hes bene fulfilled of theſe prophecies, whilk teſtifies your head to be the Antichriſt, & the Miniſters of the reformed Kirk to be the faithfull ſeruands of Chriſt, and the reſt concerning your daylie *conſumption and finall abolition*, we knowe aſſuredlie ſhall come to paſſe, becauſe the Lord hes ſo thought it and ſaid it. And as for any further proofe of the clemency and meekeneſſe of your Popes, if ſo the Lorde will, we deſire it not. For as it is ſaide of the wicked man, *Your compaſſions are cruell*, and your bypaſt cruelty teſtifies of what ſpirit ye are. And ſuppoſe you ſay you truſt that this, amongſt the reſt, ſhall not come to paſſe, yet I feare you long to ſee that day vpon the Miniſters of Scotland, whilk your brethren reioyced to ſee fulfilled in that cruell perſecution of Queene Marie in England, and in that bloodie maſſacre of Paris, of the ſaints of God there: for we cannot thinke but that ye are of the ſame ſpirit & minde, whilk your brethren were of, otherwiſe ye are not a right catholick. As for the Laird of *Marchiſtouns* coniecture concerning

Mat. 11. 10. 14.

2. Theſſal. 2. 8 Reuel. 18. 2. 21. & 19. 20.

ning the day of iudgement, he hes his owne probable reasons, and if you be as good as your worde, as your fauourers hes reported of you, we will see the refutation of his book by you. And suppose I know the time to be vncertaine to man, or Angell, as our Sauiour sayes: yet his coniecture thereof is in greater modestie and sobrietie, nor your determination thereof. Whereby if the doctrine of your Kirk be true concerning the Antichrist, whome ye imagine is yet to come, & the time of his raigne, whilk ye say is to be but three yeares and an halfe: then not only the year, but the very day therof may be knowne of them that liues in these dayes. For the Scripture sayes, *He shalbe abolished by the brightnesse of his comming*: yea that whilk is greater arrogancie and presumption the learnedest of your Kirk, *Bellarmine*, hes taken vpon him to determine the verie day of the comming of Christ to iudgement: to wit, 45. dayes after the perishing of the Antichrist. *It is manifest* (sayes he) *that after the death of the Antichrist, there shall be but 45. dayes to the end of the world.*

Mat. 24. 36.

2 Thes. 2. 8.

Bellarm. lib. 3. de Romano pontifice cap. 17. pag. 418.

Maister Iohn Welsche.

Now if all this be true, both concerning the Antichrist, the largenes of his dominion, the estate of the Kirk of God and his true Pastors al that time whilk I offer me to prooue by the Scripture, And also that the Pope of Rome is that only Antichrist that was to come, and is now disclosed, then I say, no man should thinke that the Kirk of God was euer open, and visible in that flourishing estate as it is now.

Maister Gilbert Browne.

But what if all these sayings of his be false, what shall follow then? but that Maister Iohn and the rest of the Ministers are deceaued, and deceaues others, with sik vaine & vntrue expositions vpon the word of God. For take away from it Maister Iohns owne inuention, & the worde shall neuer haue sik ane meaning. And although Maister Iohn offer neuer so oft to prooue the same, I say, he is neuer able to doe it, nor all the Ministers in Scotland.

Maister Iohn Welsche his Reply.

If all these sayings of mine concerning the largenesse of the dominion of Antichrist, the estate of the Kirk of God, & his true Pastors all that time, be false: then not onely haue I

bene deceaued, but also *Bellarmine*, the Rhemists, and *Sanderus* the chief defenders of your Kirk, hes bene deceaued, and deceaues others: for they haue spoken & written as much, & further in these points, then euer I did, as I haue prooued before by their owne testimonies. And yet I trow your head and Cleargie will iudge them to be as far from error, as you are. So either you or they, must be deceaued in this. And as for the fulfilling of these prophecies in your Popes of Rome, I hope it hes bene prooued sufficientlie, whilk ye nor all the Cleargie of Rome, is neuer able to improoue. As for the rest of your answere, wherein ye prooue that the Pope is not the Antichrist: I haue answered to it in the other part of my tretise, concerning the Antichrist, therefore I omit it now.

Maister Gilbert Browne.

What he meanes that the Pope is now discloſed, I know not: for I vnderstand that he hes not bene like their Kirk, that sometimes is visible, & sometimes not: for he hes alwayes beene knowne by the visible Kirk to bee the visible head thereof in place of Christ.

Maister Iohn Welsche his Reply.

My meaning is this, that suppose in ỹ darknesse of Papistry he was taken to haue bene the Vicare of Christ, yet now the *Lorde hes smitten him and consumed him by the sworde of his mouth*, that is, the word of God: and hes discouered him to the full to all these, whose eyes the Lord hes opened, that he is that Antichrist, whilk the Scripture hes foretolde was to come. And where you say that he hes bene alwayes knowne by the visible Kirk to bee the visible heade thereof in place of Christ, I see you regarde not what you say, for the maintenance of that head and kingdome of yours. For certainly either hes the Lord wonderfully blinded you, or else ye speak against the light of your owne conscience. For are you euer able to produce one sillabe in the whole Scripture to prooue this? Yea, hes not his Monarchie and supremacie bene condemned: first (*a*) by the sonne of God: next, by the (*b*) Apostles themselues: thirdlie, by the Fathers of the primitiue Kirk, in their synods and councels, both prouinciall and generall,

2. Thes. 2. 8.

a) Matth. 18 1. & 26. v. 25. 26. Marc 10. 42. Luc. 22. 25.
b) 2. Cor. 1. 1. Pet. 5.
c) Cyprian. epist. 55. ad Cornel.

nerall, as by the Biſhops of (c) *Africke*, about the yeare 255. By the generall councels of (d) *Nice*, wherein was 318. Biſhops, *anno* 327. Of (e) *Conſtantinople*, wherein was 150. Biſhops, *anno* 381. Of (f) *Epheſine*, where was 200. Biſhops, *anno* 436. Of (g) *Chalcedonenſe*, *anno* 454. where there was 630. Biſhops. Of (h) *Conſtantinople* 6. *anno* 681. where there was 289. Biſhops. Of (i) *Nicene* 2. *anno* 781. where was preſent 350. Biſhops. Of (k) *Conſtantinople* 8. where was preſent 383 Biſhops, *anno* 870. Of the councell of (l) *Conſtance*, wher was 1000. Fathers almoſte, *anno* 1418. And of (m) *Baſile*, *anno* 1431, all generall councels, condemning your Popes ſupremacie, as your Kirk nowe affirmes of him, ſome more, ſome leſſe. And alſo it is condemned by prouinciall councels, as of (n) *Antioche*, and of (o) *Carthage*, 2. and 3. confirmed in the generall councell of (p) *Trullan*, and 6. and by the councel of (q) *Mileuis*: condemned alſo by the Vniuerſities of (r) *Paris*, and (s) *Louane*, and *Colein*, and (t) *Vienna*, and (u) *Cracouia*. So then by the authority of Councels, generall and prouinciall, and of Vniuerſities, the Monarchie and ſuperioritie of the Pope ouer all generall councels is diſallowed. And ſuppoſe the Kirks of *France* and *Germanie* did honour them, and gaue them ſome preheminence, both of honour and power, being blinded at that time with the ſmoake that came out of the bottomleſſe pit: yet it may appeare by their (x) ſupplications that they did not allowe that full Monarchie of his, but miſliked it, & hated the ſame: yea (y) *France* made lawes againſt it. Nowe theſe are ſik whome your ſelues doe holde for Catholickes, and yet they acknowledged not the Monarchy of your Pope. The Kirks of (a) *Græcia*, and of *Aſia* in the Eaſt, and of (b) *Moſcouia*, in the North, and of (c) *Æthiopia* in the South, and of (d) *Boheme*, (e) *Prouince*, (f) *Piemont*, and the reformed Kirks that are this day in *France*, *Flanders*, *England*, *Scotland*, & ſo forth throughout Europe, all hes condemned your Popes ſupremacie. So that if his ſupremacie were to be put to triall by the iudgement & will of men, ſo many thouſands of Paſtors, Doctors, Synods, Councels, Vniuerſities & Kirks through all ages, in all countries, of all ſorts & eſtates, may

a) 1. Canon 5. 6. 17.
e) Canon. 2 3. 5.
f. Canon. 8.
g) Actio. 16. Canon. 28.
h. Canon. 36.
i) Canon. 1.
k) Canon. 17.
l) Seſſio. 4. 5.
m) Seſſio. 2. 18.
n) Canon. 6. 12. 13. 14. 15. 19. 20.
o) Canon. 11. anno. 404.
p) Canon. 26.
q) Canon. 22.
r) Appellation. ad vniuerſi. pariſ. olione 10. ad futur. conſil. infaſtic rerum expe. et fugi.
s) Æneas Sylvius de geſtis Baſil. conſil. lib. 1.
t) Hiſtor. de Europa cap. 22.
u) Comer. de rebus Poionorum, lib. 21.
x) Ad Ludouicum 11. pro libertate eccleſiæ gallicanæ aduerſus Rom. aulum defenſio pariſienſis curiæ. Grauamina nationis Germaniæ exhibita Maxim. 1
y) In conuentu Bituricenſi.
a) Chaleho. conſiderab. Turc. lib. 1. & 6
b) Iouius in Moſcouia
c) Aluarez in deſcriptione æthiopiæ c. 77. & 83.
d) Æneas Syluius hiſt. Bohem. c. 33
e) Sleidan comment lib. 16.
f. M. Fox in the acts and monuments lib. 5.

ſuffice to put the Pope from his ſupremacie: ſo that I thinke you may bluſhe, Maiſter *Gilbert*, that hes ſo boldly written that he hes bene alwayes acknowledged by the viſible Kirk to be the viſible head of the Kirk, ſeeing his Monarchie was neuer fully acknowledged vntill the (g) *Lateran* councel, vnder *Leo* the 10. 1516. yeares after Chriſt. But ſeing the word of God is the only iuſt triall of it, and ſeing it is not written in the booke of life: therefore I conclude that his ſupremacie is not a citizen of that newe Ieruſalem, but a childe of *Babel*: and therefore they are bliſſed that ſhall daſhe it againſt the ſtones.

(g) Seſſio. 11.

Maiſter Gilbert Browne.

That the Kirk at any time may be inuiſible, it is repugnant to the worde of God in manie places, and to Maiſter Iohn alſo. For he giues examples afterward of ſundry, as he ſayes, that was of his religion, and opponed them ſelues to the Pope and his Cleargie: and that, ſayes he, when he was come to the hight. If the true Kirk opponed the ſelfe to the Antichriſtian Kirk, then it was viſible and knowne, and if it was knowne when the Popes kingdome was at the higheſt, much more when it was lowe. & ſo it was alwaies known by Maiſter Iohns ſelfe.

Maiſter Iohn Welſche his Reply.

Whether oppugne ye your owne imagination (Maiſter *Gilbert*) heir, or that whilk I write. If the firſt, then you are fooliſh who fights againſt your ſelf, as ye doe indeede: if the ſecond, then I ſay, that whilk I ſaide was this: that no man ſhould thinke that the Kirk of God was euer open and viſible in that flouriſhing eſtate as it is nowe. For this is our doctrine, Maiſter *Gilbert*, concerning the inviſibility of the kirk the whilk becauſe you know not, therefore you ſtumble at it and oppugnes only your owne inuention, and not our doctrine: and therefore your reaſons and Scriptures whilk ye bring heir, ſerues to no purpoſe, for they make nothing againſt vs. We ſay that the Catholick Kirk whilk comprehends al the elect is alwaies inuiſible, both becauſe the principall part thereof is in heauen: and alſo becauſe the ſenſes of men cannot diſcerne vvho are true members of the Catholick Kirk heir, their effectuall calling, their faith, loue, hope, and invvard graces: their vnion vvith Chriſt their heade, their

Ephes. 5. 25. 26. 27. 32. Pſal. 45. 13. Ioh. 10. 27. 2. Tim. 2. 19. Luc. 11. 28. Mat. 7.

their ſpirituall armour, vveapons, and vvarfare, and their head Chriſt Ieſus, and their vvhole glorie is invvard and inuiſible, and they ſhall neuer be ſeene all gathered together vntill that great day: So that ſuppoſe they may be ſene outvvardlie, as they are men, and ſometimes in reſpect of their outvvarde miniſterie: yet in ſo far as they are a part of the Catholick Kirk: that is, in ſo far as they are choſen, and ſanctified, &c. as hes beene ſaid, they cannot be diſcerned by the ſenſes of men and ſo are inviſible. Next vve ſay that the particular viſible Kirks are not alvvaies in one outward eſtate: ſometimes outvvardly glorious, ſometimes more obſcure: ſometimes openlye knovvne and ſeene by all: ſometimes knovvne and ſeene but by a fevv: ſometimes frequent, and conſiſting in manie, ſometimes rare and conſiſting in fevve: ſometimes adorned vvith outvvarde ornaments of peace, largeneſſe, outvvard glorie & multitude: ſometimes againe wanting this outvvard glory vnder perſecution. But yet hauing that invvard glorie of theſe invvard graces. So that when we ſay theſe particular Kirks are ſometimes inuiſible, we doe not meane as though they were knowne to none (for that is not our doctrine, Maiſter *Gilbert*, as ye imagine:) but that they are not ſo openlie knowne that they are patent to all to be the true Kirk: but knowne vnto them with whome they haue to do, and who profeſſes the trueth with them. Yea ſometimes, ſome of them are knowne vnto the very perſecuters and enemies by their conſtancie and perſeuerance in their ſufferings, ſuppoſe they allow not their profeſsion. And in this ſtate was the Kirk of *Iſraell* in the time of *Elias*, when he complained that he knew none left but himſelf of the true worſhippers of God. And the Kirk of Iuda in the dayes of *Achaz* and *Manaſſe* Kings of Iudah. And ſiklike in the time of Chriſt, both in the time of his liuing amongſt them, as alſo in the time of his death & reſurrection, the Kirk was broght to a ſmall handfull: the Princes, Prieſts, and Scribes, who only was in dignitie and authoritie, being perſecuters of Chriſt, condemned him, and crucified him. And ſiklike in the time of the perſecution of *Diocletian* the Emperour, and in

Ephes 6,12. 2.Cor.12.34.

4.

1.Reg.19.10. (a)2.Chron.23. 24. 2.King. 16.10.

the time of the *Arrian* hereſie, whilk ouer-ſpred, as it were, the whole world. The whilk alſo our Sauiour foretold ſhuld come to paſſe: *When the ſonne of man* (ſayes he) *ſhall come, ſhall he finde faith in the world?* And by the Apoſtle alſo. And *Iohn* in the *Reuelation*, in the time of the Antichriſt, confeſſed alſo by the learned of your own Kirk, as *Bellarmine* and the Rhemiſts, as they haue bene quoted before: and by your ſelf alſo who conſeſſed that the Kirk of Chriſt ſhould be redacted to a ſmall number, as it were in a wilderneſſe in the time of the Antichriſt. This now is our doctrine concerning the inuiſibilitie of the Kirk, whilk is neither repugnant to the word of God, nor yet to the examples whilk I brought in afterwarde againſt your Religion. For both theſe, Maiſter *Gilbert*, are true, and neither of them repugning one another: that the particular Kirks in the time of the Antichriſt, are not ſo openlie knowne, and ſo outwardlie glorious and flouriſhing, as they were before: but redacted to a ſmall number, more obſcure and more latent: partly through that vniuerſall defection, and partly through that extreame perſecution of your Kirk and head: and that there was ſome that opponed themſelues to the Pope and his Cleargie, and that euen whē he was come to the height. If you will make theſe repugnāt which are not *aduerſa*, but only *diuerſa ſecundum magis & minus*, then I ſay ye are repugnant to all rules of reaſoning, and to the light of nature it ſelfe.

Matth. 18.8. Matth. 24.11.12. 2. Theſ. 2. 1 Tim 4. Reuel. 9. 12.13. 4.& 12.6.& 13. verſ. 14.15.16.17 & 14.v.8 & 17.v. 2.& 18.v.3.

Maiſter Gilbert Browne.

Of this I may iuſtly make ane argument againſt Maiſter Iohn, that the Pope is not the Antichriſt. The Woman that fled to the wilderneſſe is the true Kirk, and to flee to the wilderneſſe is to be inuiſible, as Maiſter Iohn ſayes. Now young Marchiſtoun hes that this inuiſibilitie indured from the yeare of God 316. til our dayes, the ſpace of 1260. yeares, whilk was by him all the time of the Antichriſt. But by Maiſter Iohn Welſche, there was manie in that time that opponed themſelues to the Pope, and ſaid againſt him and his Religion and Cleargie: and therefore was knowne. Of the whilkes the Popes gart ſlay manie, as he ſayes: Therefore it muſt followe, that either the Pope is not the Antichriſt, becauſe hee did perſecute but viſible things, or elſe the Kirk was not inuiſible all the time foreſaide.

And as the truth is.

Maiſter

Maister Iohn Welsche his Reply.

Let vs see the force of this argument that ye make for your Pope, that he is not the Antichrist. The woman, ye say, that fled to the wildernesse, is the true Kirk: that I graunt: & to fly into the wildernesse is to be inuisible by me. I answere: By me it is to be latent, and to lurke, to eschew the rage of her persecuters, and not to be openlie conuersant, as that all the worlde may knowe her: and yet not to be so latent, but that some of them are knowne both amongst themselues, as also to their enemies. And this is our meaning (as I haue said before) vvhen vve affirme that the particular Kirks sometimes becomes invisible. But you take it as though our meaning were that ỹ kirk is so inuisible, that it is known to none whilk is your inuention, Maister *Gilbert*, and not our doctrine: and therefore you fight without an aduersarie in this point. But to goe forward to the rest of your argument: you say, that by me there was sundrie that oppugned the Pope, and his Cleargie, and was put to death by them, This is true: and therefore *the blood of the Saints is found* in your Kirk. Now what will you gather of all this? Therefore say you the Pope is not the Antichrist, becausse he persecuts but visible things, or elsse, the Kirk is not inuisible. I deny that either the one or the other will follow. And becausse you made an argument against your Pope (I should haue said with him) that he is not the Antichrist, whilk is grounded vpon your owne inuention, mistaking our doctrine, and therefore hes no feete: I will make another for him that he is the Antichrist, the whilk you nor all your Cleargie will not be able to disproue. He is that vndoubted Antichrist, whilk hes redacted the kirk of Christ, as it were in a wildernesse, to a final handfull: partly through the pest of his damnable doctrine, partly throgh his extreame persecution, sothat they were compelled to lurke and hyde themselues from the crueltie of his power. This you cannot deny, becausse the Scripture affirmes this of the Antichrist. But I assume, that the Popes of Rome hes done this these many hundreth yeares, as I haue proued before, and in the other part of my answere: therfore of necessity

sitie it must followe, that the Popes of Rome are the Antichrist that the Scripture foretold should come. Answere this if you can.

And as for the time of this inuisibilitie, it hes relation to the beginning, and grouth, and hight of your Antichristian kingdome: for as it grewe the Kirk was more and more obscured: and when it was at the hight, the Kirk was in her Eclipse: and as it hes decaied now since, she hes accordinglie spred her self abroade. If the Apostle be true that *mysterie of iniquitie began to worke in his dayes*: for first the manifold heresies whilk were sowne in the primitiue Kirk, whereof the Popes of Rome hes renewed a great manie: as shalbe prooued heirafter, was the first step to that Antichristian kingdome. Next, *the louing of preheminence in the Ministry, ouer their brethren*, as the scripture testifies of *Diotrephes*, who loued preheminence, 3. of *Iohn*, vers. 9. and specially the aspiring of the Bishops of Rome to a domination and lordship ouer their brethren forbidden by Christ, whilk was manifestly kythed in Pope *Victor*, who did take vppon him to excommunicate the Bishops of *Asia*, for a light dissention of the celebration of Easter, *Anno* 198. And in others, as *Cornelius*, *Zosimus*, *Bonifacius*, and *Celestine* Popes, who did receiue to their Communion those who were excommunicate in *Africa*, was the second step. Thirdly, if it be true that these impious and superstitious decreits whilk your Kirk ascriues to the Popes of Rome before *Constantine*, be theirs: as is not lykelie that sik superstitions did creip into the Kirk of Christ it being vnder persecution: then, I say, the Popes of Rome euen before *Syluester* by their superstitious decreits, made a further entry to that Antichristian kingdome. And because the Romane (*a*) Empire, was the *let that hindered* Antichrist to step vp to his throne: and the (*b*) cietie of Rome behoued to be his seat: therefore *Constantine* the great leauing the cietie of Rome to *Syluester* the Bishop of Rome, made yet the way more easie: till at the last, they first got the primacy of honour, next of authority and iurisdiction ouer their brethren: and then last of all did subdue the necks of Kings and Emperours vnto them.

1. Ioh 4. 3.

3. of Ioh. ver. 9

a) 2. Thes. 2. 7. ὁ κατέχων

b) Reuelat. 18

them. The whilk they did not attaine vnto at the firſt, but peece and peece: and that not without long and great reſiſtance, both of the Kirk, (as I haue proued before) condemning his Monarchie in all ages; and of the Emperours, as we ſhall ſee heirafter. And as they euer grew in their ſuperiority, ſo did the purity of the Kirk of Chriſt decay: and as a peſt infects not a kingdome all at once, but peece and peece: ſo did your Antichriſtian hereſie: it infected not all at once, but peece and peece, till at the laſte it went ouer all. While as then *Marchiſtoun* makes the beginning of his raigne to be in the 316. yeare of God, and the Kirk from thence to become inuiſible: his meaning is, that then that let whilk the Apoſtle ſpeakes of, was begun to be remoued, that his ſeat & throne might be in Rome: and from thence as they grew in height, ſo was the Kirk ay more and more continually obſcured, till at the laſt the Lorde did ſcatter that darkeneſſe by the light of his Goſpeil whilk came to paſſe in our dayes.

Maiſter Gilbert Browne.

The Kirk that is ſet downe to vs in the word of God, can no way be inuiſible: for when the holy write ſpeakes of the Kirk of Chriſt, it ſpeakes of an viſible nomber of men and wemen: and no wayes of Angels or ſpirites, as may be ſeene in theſe examples on the margent.

Num. 20. 4. 5. Reg. 8. 14. Matth 16. 18. Matth. 18. 17. Act. 15. 3. 4. Act. 18. 22. Act. 22, 28, 1. Tim. 3, 15

Maiſter Iohn Welſche his Reply.

I come now to your arguments. Firſt you ſay that the kirk that is ſet downe to vs in the word of God can no wayes be inviſible, becaus ſay ye, when it ſpeakes of the Kirk, it ſpeaks of a viſible nomber of men and wemen, and no waies of Angels or ſpirits: I anſwere, this is moſt falſe: for the Scripture ſets downe to vs that Kirk whilk is the (*a*) *body of Chriſt*, and whereof he is *the* (*b*) *head and Sauiour, and whilk is* (*c*) *builded on the rock*, whilk is called the (*d*) *congregation of the firſte borne, whoſe names are written in heauen*, and that (*e*) *Ieruſalem whilk is the mother of vs al.* And this is the Catholick Kirk whilk comprehends al the elect, aſwell triumphant as militant, whilk is inuiſible for the reſpects before ſaid, as I haue prooued. And ſuppoſe the elect that are heir militant may be ſeene as they

a) Eph. 1. 22. 23 & b) 5. 23 c) Col. 1. 18 d) Heb. 12. 23 e) Gal. 4. 26 Matth. 16. 18

are men, and oft times also in respect of their outwarde profession: yet it follows not but ỳ they are invisible in so far as they are a part of the Catholick Kirk. And also that sometimes through the extremity of persecution, they may be latent and lurke, so that they are not openly visible & known to all, as I haue saide before. As for these places of Scripture, to wit, *Num.*20.4. 3.*Reg.*8.14. *Act.*15.3.4. & 20.28. & 18. 22. & 1.*Tim.*3.15. they speake all of particular Kirks, whilk we graunt vnto you are visible, suppose not ay alike, as hes bene proued. As for the 16.of *Matthew*, it speakes of the kirk of the chosen, for they only are builded vpon this rock, and against whome the gates of Hell preuailes not: and they are inuisible in respect before saide, as hes bene proued. As for the 18.of *Matthew*, it is quoted afterward: therefore I referre the answere of it vnto that place.

Maister Gilbert Browne.

Psal.18.6.Read S, Aug on this Math 5.15 Esa. 61.9. Dan. 2.35. Miche.4.1.2. Read S. Hieron on these places. Aug.1. Tract.in Ep.1t.10, Item de Bapt.lib.4.c.1 Matth.18.17, Cyprian de simpli. prelat. Ier.1.Epist.ad Damas, Aug lib.19. contra Faust cap.11. Origen.homil. 30.in Matth Cyp.lib.de vnitat. Eccles. Chrysost hom.4. in cap 6 Esa. Aug lib.3.contra Epist Parmeni.c. 3.Item.tract 1. in Epist.Ioan tract.2.Item.Epist.166.ad Donatistas.

The Scripture also in many places compares the Kirk to visible thinges that cannot be vn seene. As, *He hes placed his Tabernacle in the Sunne, A cietie cannot be hid set on a mountaine.* It is also compared to a light set on a Candle-stick to lighten the whole house, and not to be put vnder a bed, or a bushell; with many the like whilk I haue omitted for breuities cause, saiing some noted on the margent. Moreouer our Saiiour commands vs to complaine to the Kirk if our brother offend vs: and also, we ought to ioyne our selues to the true Kirk, or els we cannot haue remission of our sinnes. But how can a man complaine to it, if it cannot be sene? or ioyne himself to it, if it be inuisible? The Kirk of Christ may neuer want the true preaching of the word and right administration of the Sacraments: but these things are alwaies visible, because by the Ministers they are the signes and markes of the Kirk: therefore the true Kirk may be alwayes knowne by them. To be short, not only the word of God affirmes the Kirk to be alwaies visible, as I haue noted before: but also the auncient Fathers in all their works, as partly I haue marked also.

Maister Iohn Welsche his Reply.

As for the 18.Psalme, it speakes not of the visibilitie of the Kirk there: but of the Lords wonderfull and glorious works & especially, in disponing sik a glorious place or Tabernacle, or throne, to the Sunne to shine in, the whilk demonstrates the glory of the Lord. As for *Augustines* exposition, it

results

reſults of the corrupted olde tranſlation, whilk was not taken from the Hebrew fountaine, but from the verſion of the ſeptuagints: therefore *Pagninus*, *Vatablus*, and *Arias Montanus* a Papiſt, and *Tremellius* expones it not ſo, but after the Hebrew. Secondly, he meanes not heir of the Catholick Kirk, but of particular Kirks, whilk were exceeding far enlarged in his dayes: but yet this hinders not but that they ſhould be obſcured in the time of the Antichriſt, as it was foretolde, & your Kirk acknowledges. As for the 5. of *Matthew*, 15.16. there, not the Catholick Kirk, but the Paſtors of particular + Kirks are compared to this light, whilk is ſet vp in the Candle-ſticke, and to the cietie ſet vp vpon the hill top, whilk cannot be hid, that is the eies of all is on them: and therfore they ſhould be ſo much the more walk-rife and carefull, becauſe their doings cannot be hid. As for *Eſa.* 2.3. and *Eſa.* 60 20. and *Eſa.* 61.9. and *Dan.* 2.35. and *Mich.* 4.12. they prophecie of the greatneſſe and clearneſſe of the Kirk of Chriſt in the time of the *Meſſias*, and of the propagation of the Goſpel throughout the world, and of the ſtabilitie and perpetuitie of Chriſts kingdome. But yet it followes not but both the Catholick Kirk is inuiſible, as I ſaid before, and that the viſible Kirks may be obſcured and darkened, as it was foretolde in the time of the Antichriſt. As for the the 18. of *Matthew*, *Goe tell the Kirk*, *&c.* The Kirk is heir taken for the Pa- + ſtors and gouernours of particular Kirks, whilk we grant are viſible: but yet it followes not, but that both they and the profeſſors may be obſcured & darkened, either through hereſie, or through extreame perſecution, or through both together, as it was foretolde in the time of the Antichriſt, and hes bene fulfilled by your Kirk. As for the true Kirk vnto + whome we ſhould ioyne our ſelues. I anſwere. We can haue no ſaluation vnleſſe we ioyne our ſelues firſt to the Catholick Kirk, that is, vnto Ieſus and his members by a ſpirituall communion, outwith the whilk there is no ſaluation. Next, vnto ſome particular viſible Kirk, by the outward communion of the word and Sacraments, &c. if we knowe it, and poſſiblie can ioyne our ſelues vnto it: for if either we knowe

it not, or may not, as these 7000. that bowed not their knee to *Baal*, then I say, saluation is not perilled. As for your last reason, the true Kirk may neuer want the true preaching of the worde, and right administration of the sacraments, I answere, first, there is not the like necesity of the Sacraments as there is of the worde: next, suppose they haue it, & thereby are knowne amongst themselues, and some of them also to their aduersaries: yet it followes not that they are so opēly visible, that they are patent and knowne to al. As for example: there is no questiō but these 7000. (*a*) *that did not bowe their knee to Baal*, and these (*b*) 100. Prophets who was hid in the caues, and (*c*) *the Apostles when all were scattered through that persecution*, as *Luke* testifies, had the exercise of the worde amongst them. And it is not likely that the Apostles wanted some to teach, suppose they were not knowne to all: no not to their persecuters: otherwise they would haue beene persecuted. And siklike we doubt not, but in the time of Queene *Maries* persecution in England, and in other partes vnder that Antichristian tyranny, but the Lord had his own both Pastor & people, amongst whome the trueth was preached, suppose neither we, nor their aduersaries knewe them all: for it is oft times for the safetie of the Kirk to lurke, and to be hid, that she may escape the furie and rage of her enemies. As for *Augustine*, *Cyprian*, *Origen*, *Chrysostome*, and *Ierome* whilk ye quote heir, they speake either of the perpetuitye & eternitie of the Catholick Kirk, or else of the largenesse and clearenesse of the particular Kirks whilk were in those daies whilk is neither against the inuisibility of the Catholick kirk nor yet against the obscure estate and small handfull of the Kirk of Christ, whereunto shee shoulde be brought in the dayes of the Antichrist, as was fore-tolde by the Scripture, and fulfilled in your Papisticall kingdome. For we graunt that in their dayes the Kirks of Christ was frequent & glorious, but yet they did not ay remaine in that estate. For the Kirks of the East are almost ouerthrowne by the Mahomet, and the Kirks of the West by the Antichrist. So that partly by the one, and partly by the other, the Kirk of Christ hes bene

a) 1. Reg. 19. 18
b) 1. Reg. 18. 13
c) Act. 8. 1

beene redacted to a ſmall handfull, as hes bene ſaid.

Maiſter Iohn Welſche.

Laſt of all I will ſet you downe the names of theſe worthy men, that in the midſt of Poperie ſpake againſt their errors, and preached the ſame Religion that we preache. I will but onelie name a fewe of them that was in the midſt of Popery, when it was come to the hight, *anno* 1158. *Gerardus & Dulcimus Nauarrenſis* did preach earneſtly againſt the kirk of Rome, and called the Pope the Antichriſt: and taught alſo that the Cleargy of Rome was become the whoore of Babylon, fore ſpoken in the Reuelation: this was 400. yeares paſt. In the yeare of our Lord 1160 one (*b*) *Waldus* a Citizen in Lions in France, with a great nomber taught that ſame doctrine whilk we teach nowe, condemned the Maſſe to be wicked the Pope to be the Antichriſt, and Rome to be Babylon. They were perſecuted by the Pope, & remained long in Bohemia. In he yeare 1112, the Pope cauſed an hundred perſons in the countrie of Alſatia, whereof many were noble men, to be burnt in one day, for the maintayning of that ſame doctrine that we now maintaine againſt the Kirk of Rome. About the yeare of our Lord 1230. almoſte all the Kirks of the Grecians whilk with the reſt of the Kirks of Aſia and Africk, who doth not acknowledge the ſupremacie of your Pope, are moe then the Kirks of Europe, who ſubmits themſelues to him, did all renounce the Pope, and the Romiſh Kirk, becauſe of their execrable ſimonie and Idolatrie, in the yeare 1240. In the countrie of Sueuia there were many preachers that taught freelie againſt the Pope, and affirmed he and his Cleargy were hereticks and Simoniacks, in the yeare 1250. or thereabout *Arnoldus de noua Villa* a learned Spaniard taught freely againſt the Kirk of Rome, and amongſt the reſt that the Pope led the people to Hell, for the whilk cauſe the Pope condemned him as an heretick, about the ſame time. *Guliel-mus de Sancto Amore*, Maiſter & chief ruler of that Vniuerſitie, taught that all the teſtimonies of the Scripture, ſpoken of the Antichriſt, ſhould be applied to the Pope and his Cleargie, and ſo taught them to be the Antichriſt, and the whore of Babel, *anno* 1290. *Laurence* an Engliſhman and Maiſter of the Vniuerſitie in Paris, proued mightily that the Pope was the Antichriſt, and his Cleargie the ſynagogue of Babylon. About the ſame time *Robertus Gallus* a man of noble parentage, taught the Pope was an Idole, and ſaid the iudgement of God would fal vpon him, and his Cleargie. Becauſe I haue no time to write the doctrine of the reſt that ſpake againſt the Pope, I wil but note their perſons, *Robert Groſshed Iohn Geyllus*, ane preaching Frier, *anno* 1253. *Gregory Ariminenſis, Franciſcus de Rupe Sciſſa, Taulerus* in Germanie, *Gerhardus Rhidit, Michael de Ceſena, Petrus de Carbona*, and *Iohannes do Poliaco. Iohannes Rutheta-landa*, *anno* 1360. *Armachanus* the archbiſhop in Ireland 1360 *Nicholai Orem, Matthias Pariſienſis, Nilus* archbiſhop of Theſſalonica, *Iohn Wiclef*, and the Lord *Cobham*, and ſundry others.

M. Iohn hes not the right diet of theſe his holy fathers. Anſwere. If it was ſo as you write it, it was error in ſcribendo: and that whilk I write afterward might haue taught you this, when I ſaid this was 400. yeares paſt.

b) This Waldus & his ſect had wiues and all other things common and ſo muſt M. Iohn and he follow him. Anſwer This is falſlie alledged of him & his followers: but either your canon law erres Cauſa 12. q. 1. *Di lectiſſimis*, or els Pope Clemens was of this mind and ſo if you be of his Religion, you muſt be ſo; for albeit ye haue no wiues; yet other mens wiues hes bene made common to your Popes and your Cleargie in horrible adulteries.

Maiſter

Maister Gilbert Browne.

Maister Iohn hes set downe heir a nomber of (*a*) obscure and infamous persons, for the moste parte (*b*) iustlye condemned for heresies, without their workes or bookes whereby they affirme this that he alledge: and all (*c*) two hundreth yeare before *Caluine* began their Religion, or therabout. Of the whilk I contend not, whether they spake against the Pope, or not. For all hereticks from the beginning hes barked against the Pope: but our contention is, whether sik heades of Religion, as they denied, were heresies, or not? whilk as yet Maister Iohn hes not (*d*) proued, nor is not able to defend these, whome hee calles his worthie men: for appearandly by this all hereticks are worthie men by him, albeit they be not of his Religion in al things.

a) It is false.
b) And this also
c) This is also false for Gerard and Dulcimus Nauarensis whilk I first cited was almost 400. yeare before M. Luther and Caluine, & the Waldenses was more nor 300 yeare before them.
d) But these heads is prouen that the Pope is the Antichrist & Rome Babell they are not hereticks, & therefore our religion was before Martine Luther.

Maister Iohn Welsche his Reply.

You calumniat our Religion of noueltie, and sayes *Martine Luther* began it *anno* 1517. Vnto the whilk I answered, that our Religion hes Christ Iesus in the olde and newe Testament to be the authour thereof, and hes the primitiue Kirk many hundreth yeares there-after, to be the teachers and professors thereof, the whilk I haue proued already by some examples, and that euen *till the smoake of that Antichristian darkenesse of yours did ouerspread al*, as it was foretolde by the holy Ghost. At the whilk time also the Lord did reserue his owne elect to himself, euen *these hundreth fourty and foure thousand*, whilk did not bowe their knees to your *Baal*, as it was fore-prophecied: whereof also a great manie is recorded in histories, and of whome I set downe some examples heir. Vpon the whilk I reason: That Religion whilk is warranted by the Scriptures, and professed in the primitiue Kirk, &c. and hes sundrie that taught and professed it, and that euen in the middest of Poperie, when it was at the hight thereof; is not a new Religion, nor inuented by *Martine Luther*: but ours is sik, as hes beene prooued: therefore vnrighteous and blasphemous must ye be, who slaunders the Lords trueth & Religion of novelty, and fathers it vpon flesh and blood, whereof he is the authour. Your answere to the first two, we haue examined: now let vs see your answere to this: first you say they are obscure men, I answere: If you call them obscure because they wanted the outward glorie, welth, and renown of this world: then, suppose it were so, yet haue they Iesus

(*a*) Christ

(*a*) Christ the Prince of life, who was called a Carpenters sonne: and his Prophets, of whome some were (*b*) heard mē and his (*c*) Apostles who were fisher-men: and his Kirk who consists not of (*d*) many wise, mighty, or noble, but of the foolish, weake and vyle of the world. For them God hes chosen to confound the wise & noble, to be companions with them, and so they are the liker both the head and the members. It is true indeede your Popes and Cleargie are not obscure: for they haue the wealth and glorie of the world. But as *Bernard* saide to the Pope, *In this they succeede not to Christ or Peter, but to Constantine*. But they receaue their *good things in this life with the riche glutton*, and therfore they must receaue *their paine with him in the life to come*. But why doe you call these obscure whome I named heir? are not some of them Friers, some of them Prouincials of gray Friers, some of them Maisters and rulers of Vniuersities: some of them excellently learned, whilk your owne Kirk cannot deny: some of them Bishops, and Arch-bishops: some of them noble men: And some of them, as namely the Greeke and Eastern Kirks, in nomber, learning purity of doctrine, and godlinesse, farre exceeding your Papisticall Kirk. Who is worthie or famous, if these be obscure? are all men obscure and infamous to you but your Popes, and those who submits their necks to him? And if you think these too obscure men, to be called worthy men, then behold yet Maister *Gilbert*, more noble personages who hes resisted your Popes Monarchie. As K. *Philip le bel* of France, the Prelates of France ioyning vvith him in his dominions, about the yeare of God 1300. And *Edward* the third, King of England despised the Popes curse, & appealed from him to God, about the yeare of God 1346. And also sundry Emperours, as *Constantine* the fifth, *Leo* his sonne, and *Constantine* the sext in the East, and *Henrie* the 4. and *Henrie* the 5. and *Frederick* the seconde in the West. Will you call these Kings and Princes of the whole vvorlde, obscure men? So all sorts of men, Maister *Gilbert*, both rich and poore, Princes and subiects, and these also vvithin your ovvne bovvels being ouercome vvith the strength of the trueth of God, hes

a) Mat. 13. 54. 55. 56.
b) Amos. 1. 1.
c) Mat. 4. 18. 21.
d) 1. Cor. 1. 26. 27. 28.

spoken

ſpoken againſt your Religion . Why you call them infamous and hereticks,iuſtly condemned I knovv not, except it be becauſe they taught and profeſſed the trueth of God,& condemned your Antichriſtian idolatrie and abhominations. But all are not infamous and hereticks vvhome ye call ſo: and ſurelie if murtherers,heretickes, adulterers, Sodomites,open bargainers vvith the Diuell, and the vile monſters of the earth,is to be called obſcure,infamous, and heretickes: then your Popes are to be called ſo,who of all men that euer the earth hes born, hes bene the vileſt monſters & hereticks,as I haue proued in my other treatiſe,concerning the Maſſe and the Antichriſt.

You ſay next that you cõtend not whether ye haue ſpoken againſt the Pope or not,for al heretickes hes euer barked againſt him,and that ſore againſt your hart, (Maiſter *Gilbert*) becauſe you cannot deny but yee haue taught this doctrine with vs: and if it bee ſo(Maiſter *Gilbert*)that theſe men and Kirks and many thouſand more of all ſortes hes taught this doctrine with vs manye hundreth yeares before *Martine Luther*, for the firſt two whilk I named was almoſte 400. yeare before him: then why were you ſo ſhameles both to write it & alſo ſpeake it , to blinde your poore countriemen to their and yours damnation that our religion was begun by *Martine Luther*,& neuer profeſſed before him.So leaue off (Maiſter *Gilbert*) to beguile the ſimple and ignorant people with this ſottiſh and blaſphemous reaſon of yours,(*Martine Luther* is the author of our religion) for nowe you are inforced to graunt the contrarie that infinite nombers hes taught the ſame doctrine before him . The truth is too ſtrong for you (Maiſter *Gilbert*) that compels you to graunt the thing that ye woulde wiſh with all your hart the people neuer knew it: but comfort your ſelfe (Maiſter *Gilbert*) for the trueth will be victorious at the laſt,and your darknes daily more and more will be diſcouered. Indeede the leaſt ſtroke that ye can giue for the defence of your Pope is to call them all heretickes who hes ſpoken againſt him , for I graunt the Pope and his Clergie is not ſik fooles, as being their owne Iudges to condemne

demne them ſelues, and to iuſtifie them, who not onely hes taught it, but alſo ſufficiently did prooue it, and many thouſands ſealed with their blood that he was the Antichriſt, & his Kirk *Babell*. But with them, they haue the *ſonne of God, & the Apoſtles, Paule and Iohn* heretickes: for they alſo did condemne his Idolatry, and tyrannie, and errors. But where about now will ye contend (Maiſter *Gilbert*?) ye ſay whether their doctrine be hereſie or not? I would you and your Kirk would ſtand vpon this, and giue ouer all your other contentions whill this were firſt prooued, whether their doctrine in ſo far as they aggree with ours: & ours, in ſo far as it diſſents from yours, be hereſie or not, that is, be againſt the ſcripture or not, the whilk if you would doe, then I hope our contentions would ſoone be ended. But for as faſt as you runne to this now, you will flee from it as faſt againe, when we deſire to haue yours & our doctrine, tried by the Scriptures whilk of them is hereſie: and conſequently, whether ye or we be heretickes? And therefore you euer refuſe to let your doctrine be tried by the ſcripture, but runnes to your pretēded antiquitie, and ſuccēſſions, Councels, and lying miracles, & many other vaine ſtarting holes, like a vvilde Fox, when he is hunted out of one hole he flies to another, and dare neuer abyde the faire fields. And marke their craft, reader, vvhen vve affirme that our religion hes Ieſus Chriſt to bee the author of it in the Scriptures, as vve offer to proue the ſame, yee refuſe this triall by the Scriptures, and ſayes that *Martine Luther* inuented our religion, and vve had none that profeſſed it, and taught it before him. When vve againe reply that vvee had ſundry of all ſortes manie hundred yeares before him, euen vvhen your Kingdome vvas at the hight, and produces their names, they not beeing able to deny it, they ſlyp from that againe, and ſaies they contend not whether there was ſik that taught ſik doctrine or not: but they cōtend whether that was trueth or hereſie: ſo they run from one ſtarting hole to another. But I will ask you (Maiſter *Gilbert*) if it be proued that this their doctrine was not hereſie, wil you contend any more then, ſhal the pley ceaſe then?

will you euer ſlander our religion of noueltie in ſaying *Martine Luther* was the firſt that beganit, and vvee had none who profeſſed before him: but you will ſay, this you haue not proued? It is true I had not proued it then; but now I hope I haue proued it ſufficiently that your Popes are the Antichriſt, & your Rome *Babell*, whilk was one of the principal heads of the doctrine whilk yee taught, and ſundrie others alſo. Diſproue you it if you can (Maiſter *Gilbert*.)

Maiſter Gilbert Browne.

But, he ſayes, they preached the ſame Religion that he preaches, &c. Let Maiſter Iohn name any of theſe his Doctors, that he will abyde at in Religion, and I ſhall let him ſee, that he was not of his Religion in all things. For that is the thing that we ſay, that albeit Maiſter Iohn and his brethren haue renewed many olde condemned hereſies of heretickes: yet they were not of their religion in all things. And therefore this that Maiſter Iohn calles the only trueth, was neuer profeſſed in all heades, as it is now in Scotland, before in no countrie, no not by any one man, let be by a nomber, whilke thing Maiſter *Robert Bruſe* graunts himſelf in his ſermons, in theſe words: And God hes choſen a few hearts in this countrie, where he hes begun his dwelling place, for God dwelles now in the harts and conſciences of his own by his holy Spirit. And ſurely ſo hes he dwelt with vs theſe thirty yeares, in ſik puritie, that he hes not done the like with no nation in the earth, he hes not remained with any nation without error and hereſie ſo long, as he hes done with vs, &c. So God dwelt in no place without error and hereſie the ſpace of 30, yeare whill now in Scotland.

Maiſter Iohn Welſche his Reply.

But you ſay, they diſſent from vs in ſome things, and is not of our Religion in all things. Wherunto I anſwere: that ſuppoſe this were true, yet it wil not follow but that they are of our religion, ſeeing they and we doe aggree in the maine foundations thereof. For we haue learned to call them brethren, whilk do holde *the foundation*, as the Apoſtle ſayes, ſuppoſe they haue *builded haye, ſtrawe, or timber vpon the ſame*. Otherwiſe, if ye will be content to be meaſured with that ſame meaſure wherewith ye meaſure vs, if you will haue none to be accounted of your religion, but theſe onlie that profeſſes with you in all things, as your Kirk does now: then not only (by your reaſon) ſhall ye want the Lord Ieſus, his Apoſtles, the

1. Cor. 3.

the primitiue Kirk, as ye doe indeede: and that not onlye in the first 600. yeare, but long after, till the thousand yeere: & long after that also, to be of your profession: because not only the waightiest points of your doctrine hes not their originall in the Scripture, and are vnwritten Traditions, by the testimonie of some of your selues: but also sundry points of your religion hes bene brought in after these dayes, beeing vnknowne in the former ages, as your selues will not deny, and I haue proued in some heads, in the other part concerning the Masse. Yea, you shall want all the Fathers by this reason of yours. For there is not one of them but they haue their owne errors, whilk ye your selues will not defend: and the most part of thē are with vs against you, in many things, whilk you cannot deny: and that whilk is more, ye shal want almoste, all the generall Councels, except three or foure, & many of your owne Popes, Doctors Bishops, Cardinals, and Iesuites: for not onlie hes some of them had errors, and some of them bene heretickes by your whole confessions: but also some of them haue bene with vs in some points against you, as I haue proued before, so that I need not repeat thē now. As for example, Pope *Gregorie* affirmes *that the bookes of the Machabees are Apocrypha*: and so hes sundry others of your Clergie, as (*b*) *Sixtus Senensis*, (*c*) *Caietanus*, (*d*) *Arias Montanus*, *Hugo Cardinalis*, against you and with vs in the bookes of *Apocrypha*. *Gelasius* is against your Transubstantiation, also against your Communion vnder one kinde: and Pope *Adrian* the 6. against this, that the Pope cannot erre and teach heresies. *Panormitane* against this, that it is not lawfull to Ministers to marrie after their ordination. *Bellarm. lib.* 1. *de Clericis*, *c.* 19. (*a*) *Michael Bai*, *Gerson*, & *Roffensis* all Papists, against your veniall sinnes. (*b*) *Abulensis* and *Durandus* & *Peresius* Papists, against your making of the Images of the Trinitie. A great many of you, as *Alexander*, *Thomas*, *Caietan*, *Bonauenture*, *Marsilius*, *Almayn*, *Carthusianus*, and *Capreolus* teaches, *that that same worship should be giuen to the image, whilk is giuen to that whilk the image represents*: and yet *Durandus*, and *Alphonsus à Castro*, & others is against this: therefore either the one or the other

lib. 19. c. 16. in morali.
b) in lib operis biblioth.
c) in fine coment veter. test.
d) in editione, quadam hebr. bibli. Cum interlineari in terr.
Gelasius de duabus naturis in Christo.
a) Bellarm. lib. 2. de purg. cap 4.
b) Bellarm. lib. de imaginibus c. 8.

is not of your religion. And ye your ſelf if ye be meaſured by this meaſure, is not a right Papiſt, becauſe you diſſent from many of them in many things as hes beene prooued before. And certainlie, Maiſter *Gilbert*, if this reaſon of yours holde forth, you ſhall cut off from your profeſsion ſik a nomber of Popes, Councels, Ieſuites, Cardinals, & Doctors frō your religiō, that it is to be feared, that they cut you off from being a right defender of their Catholick faith, yea from beeing a member of their ſynagogue, that for the defence thereof is compelled to cut off ſo many from the ſame. And ſecondly, I ſay, your reports concerning their doctrine, is not to be credited, but their owne apologies and writings, whereby it appeares that it hes bene alwaies your faſhion, the more to diſcredite them, to charge them with a number of abſurde opinions, whilk they neuer held. As for example, you charge heir *Waldus* and his followers to haue had their wiues, and al other things common, whilk is your calumnie of them, and not their practiſe, or doctrine. For *Gulielmus Parvus* wrytes *that their life was commendable*, & *Reinerus* in his booke of inquiſitions, one of your owne religion, a writer of 300. yeares agoe, who was often at the examination of them, as he himſelf ſaies, confeſſes *that they had great ſhew of holy lyfe, and that they beleeued all things well of God, and all the articles contained in the Creed, and liued iuſtly before men: and charges them that they hated and blaſphemed* ſolam Romanam Eccleſiam, *the Romiſh Kirk only*. So then, if his report be true, as I hope ye will not gainſay, they were both far from that error, for that were neither to beleeue all things well of God, nor yet to haue a ſhewe of holy life, and to liue iuſtly before men: and alſo they were of our religion in all things.

And where you ſay that we renew many old condemned hereſies: I anſwer, that neither the doctrine whilk I affirmed they taught heir was hereſies, nor yet themſelues hereticks. But you and your Kirk who hes condemned them for the trueth of God, and hes renewd olde condemned hereſies, as ſhall be proued afterward. And we haue renewd no hereſie at all, but onely the trueth of God whilk your Kirk hes obſcured

ſcured and buried. Therefore your concluſion is falſe, that our religion was neuer profeſſed in all points as it is now in Scotland before in no countrie, no not, ſay you, by anie one man. For it was taught & profeſſed by Chriſt and his Apoſtles, and alſo by all the primitiue Kirks in their daies, in all points, throughout all the partes of the world, where they preached the Goſpel, as it is now in Scotland, as we offer to proue by their writtings, and I haue proued the ſame in ſundrie heads heir. Next, the ſubſtance thereof was continued manie hundreth yeares in the Kirks of Chriſt, whill partlie by the hereſies that ſprang vp (for the popple was ſoone ſowne among the good ſeede, and the myſterie of iniquitie began to work in the Apoſtles daies) and partly by the Mahomet, & partly by the darknes of Poperie, it was corrupted peece & peece. And what difference can you finde betweene the religion that the *Waldenſes* profeſſed, and vs; if ye will giue credite to their Apologies, and *Reinerus* teſtimonies of them? As for Maiſter *Robert Bruſes* teſtimonye whilk yee produce, it ſerues no waies to confirme your purpoſe: but ſeeing ye abuſe the teſtimonies of Scripture, it is no wonder ſuppoſe yee abuſe the teſtimonies of men. For it is moſt true whilk he affirmes that the trueth of God hes continued for that ſpace in this kingdome without hereſie or ſchiſme, as we neuer read it did in any nation in the earth, in ſik purity without hereſie and ſchiſme for ſik a long ſpace. And yet it followes not but he hes dwelt in ſundrie Kirks in ſik puritie before, ſuppoſe not ſo long together, whilk you omit in your concluſion. Doth it follow by his teſtimony, but that our religion hes bene preached & profeſſed in all true Kirks, in all points, ſuppoſe not ſo long in ſik purity, as it is in Scotland? neither doth it followe but that the ſubſtantiall and maine points of our religion hes beene profeſſed in all Chriſtian Kirks, longer nor that ſpace, ſuppoſe mixed either with ſom hereſies or ſchiſmes. So you muſt coine a new logick (Maiſter *Gilbert*) before ye can confirme your propoſition by his teſtimonie.

Maister Gilbert Browne.

But (a) heir it is to be noted also, that Maister Iohn can finde none before the yeare of Christ 1158. that said against the Pope and his religion, & none immediatly before *Luther*, the space of an 100. yeare and more. So the Kirk was without his Doctors, elleuen hundreth yeare and fiftie, or there about. And siklike *Martine Luther* had no predecessors to whome he succeeded in his Religion.

(a) That is contrarie to that whilk you saide before that they were all two hundreth yeare before them.

Maister Iohn Welsche his Reply.

You note two things heere whilk are both false: the one that I can finde none that said against the Pope and his religion before the yeare of Christ 1158. for our Sauiour and his Apostles and sundrie learned Fathers in all ages, and councels, both general and prouincial: and sum of your own doctors and Popes, hes spoken against the Monarchie of your Pope, and your doctrine & religion, as I haue proued before. And *Reinerus* a man of your owne religion testifies that some saide *the Waldenses who had the same religion whilk we profes, was continued from Siluesters daies, who liued about the 320. yeare of God. And some said that it continued euen from the Apostles daies*: therefore the first is false. The second thing is, that I can finde none before *Luther* immediatlye the space of 100. yeares and more. I see you are not ashamed to speake anie thing for the defence of your Kingdome, vvere it neuer so manifestlie false: for it appeares that eyther yee are not acquainted vvith the histories of that age, or else yee dissemble it of purpose: for *Iohn Wicklef* he left so manye behinde him in England vvho professed our religion, that though your Prelates did molest them vvhat they coulde, yet they & their fauourers in short tyme grew to sik strength & multitude, that by the yeare 1422. (whilk was 100. yeares immediately before *Luther*) *Henrie Chicheſley* the Arch-bishop of Canterburie writ to the Pope, that they all could not be suppressed they were so manie, but by force of warre. The professors of our religion began to gather so great force in *Bohemia* after the burning of *Iohn Hus*, and *Ierome* of *Prage* at the counсel of *Constance*, whilk was about the yeare 1417. (whilk was iust ane hundreth yeare immediatly before *Luther*) that they

were

were able not only to defend themselues by force of armes against the tyrannie of your Popes, but also obtained many notable victories, against the strongest power that the Pope did raise against them. In England *William Tayler*, was burned, *anno* 1422, and two yeares after that *William White* was burnt. And betwixt that time, and 1430. Father *Abraham* of *Colchester*, *Iohn Wadden*, and *Richard Houington* were burnt. And after that, *Richard Wiche*, and *Iohn Goose*, one *Braban*, and one *Ierome*, and others with him were burnt. *Hieronymus Sauonarola*, a Monke in Italie, with two others, named *Dominick* and *Sylvester*, were condemned to death at *Florence*, in the yeare 1500, with sundry others whome for shortnesse I omit heir. Nowe surelie, I cannot but wonder, Maister *Gilbert*, that ye should haue bene so impudent as to haue set it downe in write, that I could get none that professed our Religion, an hundreth yeare immediatly before *Martine Luther*. But the reader may gather what credite he may giue to your notes: and yet vvith sik impudent lies ye blind the poore people. Vpon the whilk I gather, that both these conclusions of yours, is false. For the Kirk of Christ in all ages, euen from the Apostles dayes to this day, hes euer had her owne teachers and professors, (vnto whome *Martine Luther* hes succeeded in his religion) suppose not in the like frequencie and puritie, and that by reason partly of *the smoak of that bottomlesse pit*, that is of your doctrine, *whilk darkened both the Sunne and the aire*, that is, both teachers and people: and partly by your extreame persecutiō, whereby ye *made warre with the Saints of God and ouercame them*. But your smoak will euanishe away at the last, and the cleare light of the Lorde shall shine more and more, maugre all your hearts. Apoc 9. Reu. 13.

Maister Gilbert Browne.

But that Maister Iohn shall not thinke that we slander him and his with olde condemned heresies, let him read *S. Augustine*, *Epiphanius*, and others noted on the margent as of these, and many the like.

1 *Nouatus* forsooke the Pope of Rome *Cornelius*, and caused others doe the like, as (*a*) *Eusebius* and (*b*) *Nicephorus* reports.

2 *Aerius* the heretick denied that offering or prayers should be done for the dead, & that fasting should be free, as (*c*) *S. Augustine* & *Epiph* declares.

3 *Eunomius* and *Aerius* held that only Faith iustifieth, as (*d*) *Augustine* and (*e*) *Epiphanius* writes.

a) Histo. l. 6. c. 43.
b) lib. 6 c. 30.
c) Heref. 55. wrong cited in suld be 75.
d) Heref. 55 & lib ue fide & operibus.
e) Heref. 76.

Maister

Maister Iohn Welsche his Reply.

Now are we, by Gods grace, come vnto your last calumnie, in affirming that wee renew olde condemned heresies. This is indeede (Maister *Gilbert*) a heauie challenge, if it were true: but it is but like the rest of your calumnies: yea, it hes lesse appearance of trueth, nor any thing whilk ye haue spoken against vs. *A lyar*, Maister *Gilbert*, *shall not enter in that heauenly cietie, but his portion shall be in that lake that burnes with fire and brimstone, and he that slandereth his neighbour (much more then he who slandereth the trueth of God) shall not rest in the Lords holy mountaine.* But to come to the first, *Nouatus* intruded himselfe in another mans charge, and caused set vp himselfe against *Cornelius* the lawfull Pastor in the Kirk in Rome then, & that craftilie: and withdrew many of his flock from him, whilk is as contrarie to our doctrine, as black to white. For we teach that euery pastor should haue his owne particular flock, as *Cornelius* had then in Rome, and no man should intrude himselfe in another mans charge, as he did. So this is a calumny, Maister *Gilbert*. But your Popes are like *Nouatus*, who not only hes disturbed al the Christian congregations in Europe almoste, by setting vp and thrusting downe sik Pastors as he would, but also all the kingdomes in Europe. As for this doctrine of *Aerius*, I answere you, as ye did me: I contend not whether he taught this doctrine or not, for the scriptures hes taught the same. But our contention is, whether they be heresie or not, whilk you haue not prooued, nor euer will be able to proue by the Scripture. It is true *Epiphanius*, & *Augustine* following him, reckons him amongst heretickes, but *Theodoretus* in his booke *de fabulis Iudæorum*, and the Eccleſiastical historie reckons him not amongst hereticks: and he was not condemned for an heretick in any Councell: that therefore whilk he taught according to the Scripture we imbrace. But as for the errors of the *Aerians*, whilk are errors in deede, and whilk are ascriued vnto them, *as the damning of marriage, vrging of continencie, requyring them whome they receaue to their fellowship to forsake their owne proper things*: these heresies, I say, your Kirk hes renewed, who damnes marriage, and vrges continencie

Psal 15 Reuel 19 & 21.

nencie in your Cleargie, and receaues none to your religious orders, but sik as refuses their owne proper things. As to the third, the *Ætian* and *Eunomian* heresies, they secluded holinesse of life from that faith of theirs, and taught sik a faith that might stand with whatsoeuer sinnes, and with perseuerance in them. Will you stand to this (Maister *Gilbert*) before the Lord, that we teach sik doctrine? Is not this our doctrine, that only liuing faith whilk works by loue, & brings forth good fruits doth iustifie? But you are like to them that knowes no other iustifying faith, but sik a faith, as both the reprobates and the Diuels may haue. So this is your third calumnie.

Maister Gilbert Browne.

4 *Symon Magus*, *Marcion* and *Manicheus* denied that man had Fre will as (f) *S. Augustine*, *S. Hierome*, and (g) *Epiphanius* makes mention.

f) Heref. 46
g) Heref. 42

5 *Iouinianus* affirmed, that Priests marriage was lawfull, after the lawfull vowe of chastity. He moued sundry Nunnes to marrie in the cietie of Rome He made fasting and abstinence from meat superfluous, as (h) *S. Augustine* wrytes of him.

h) Heref 82. Item lib. 1. cap. 7 de peccat. merit. & remis.

6 *Vigilantius* denyed the prayer to Saints, as (i) *S. Hierome* writes: he despised the burning of lights and candles in the Kirks, in the day time, and the Relicks of Martyrs.

i) Contra Vigilant.

Iulian the *Apostata*, was of that same opinion, as (k) *Cyrillus* declares. The same *Iulian* despysed the image of Christ and his Saints, as the forsaid (l) *Cyrillus* makes mention.

k) cont Iulian.
l lib. 9. contra Iulianum.

Maister Iohn Welsche his Reply.

As to this fourth heresie, they tooke away all the liberty & freedome of the Will in man, but this is not our doctrine. For we affirme that man hes a libertie and freedome in his Will in naturall, morall and sinfull actions: but not in these things whilk pleases God, before he be renewed. This is your fourth calumnie.

As for the fifth, *Iouinian* taught, as (a) *Augustine* and (b) *Ierome* sets it downe, and (c) *Bellarmine* reports, that the married estate was equall with Virginitie. Vnto the whilk we answere, that true and vndefiled Virginity we prefer alwaies, as the more noble and excellent gift in them to whome it is giuen: but we doubt not to say, but that marriage is better

a) Heref. 82
b) In his 8. epist. in his defence of his bookes against Iouinian.
c) De Eccles. militant. lib. 4. cap. 9

in them, that cannot containe. And generally we dar prefer the honeſt marriage of Chriſtians, before the proud & fained virginity of many Monaſticall votaries, as (d) *Auguſtine* ſaies, *Lowlie and humble marriage is better then proud and hauty virginity.* As to the ſecond point, he affirmed indeede that the choyſe of meates and faſting was no merite, and this is no hereſie: But if this be hereſie, then the doctrine of the Scripture is hereſies: for it teaches vs that life euerlaſting is the free gift of God: as hes beene prooued before. This is your fift calumnie.

d) In Pſal. 99.

Rom. 6. 23.

As for the ſixt of *Vigilantius* hereſies, if the denying of praier to be made to Saints be an hereſie, then it is an olde hereſie: for it is the Lords who is *the auncient of daies*, for this is his doctrine: *call vpon me in the daye of thy trouble, and I will deliuer thee.* And let *Auguſtine* alſo go for an hereticke who ſaies *that the Saints are not called vpon.* As for the diſpyſing of the burning of lightes and candles in the Kirks in the daye time, I know not to what vſe it ſerues, except to bee a ſigne that yee are blinded of the Lorde, who in the midſt of the day, lightes your candles: did Ieſus Chriſt or his Apoſtles ſo? And this was the cuſtome of Pagans, whilk you haue taken from them. *Irenæus lib. 6. cap. 2.* As for the deſpiſing of the relicks of Martyres: if he deſpiſed theſe, then he erred: for we both teach & practiſe that the bodies of the Saints ſhould bee honorablie buried, and we do not deſpiſe them. But if he taught that they ſhould not be worſhipped, then I ſay he is not an heretick in this, but you are hereticks and idolaters who expres contrarie the commandement of God, doth *worſhip the creature.* And *Vigilantius* was no hereticke, nor his opinions condemned as hereſies, only there was a hoate contention betwene him and *Ierome.* And as for *Iuliane*, he calumniated the Chriſtians that they adored dead men for Gods, and the tree of the croce. Vnto wh one *Cyrillus* anſwered that *they adored not the ſigne of the croce, but God only.* So this was but *Iulians* calumny againſt them. But if he had liued in your dayes hee might iuſtly haue obiected it vnto you.

Pſal. 50. 15. Iſa. 42 8.

Aug. de ciuitate dei l. 22. c. 10.

Matth. 4. 10 Deut. 6. 13.

Maiſter

Maister Gilbert Browne.

7 *Valentinus* the heretick denied the very bodie of Christ to be in the sacrament, as *m Irenæus* sayes.

8 *Symon Magus*, *Marcion*, and the *Manichees* held, that God compelled man both to doe euill and good, as (*n*) *S. Augustine*, *Vincentius Lirinensis*, (*o*) *S. Clement* of Rome, and (*p*) *Epiphanius* hes in their works, whilk is the doctrine of the most learned of the Protestants, as *Melanchton*, *Caluine*, * *Beza* and others.

9 The *Nouatians* denied Pennance, as (*q*) *S. Augustine* affirmes.

10 The *Manichees* denied the necessitie of Baptisme, as the same (*r*) *S. Augustine* reports.

11 *Aerius*, *Eustachius*, and the *Manichees* condemned fasting dayes ordained by the Kirk, as (*s*) *Leo*, (*t*) *Epiphanius*, the councel of (*u*) *Gangra*, and as (*x*) *S Augustine* recordes.

12 The *Manichees* vsed to fast on the Sonday only, as (*y*) *S. Augustine*, & (*z*) *S Leo* witnesses. Read for this also *Concil. Gang cap. 13. & de consecrat. dist. 3. Ne quis. Ignatius ad Philip. de consecrat. distinct. 3. Ieiunium.*

13 The *Pepusians* and *Collyridians* denied holy orders, and made it no Sacrament, as (*a*) *S. Augustine* and (*b*) *Epiphanius* writes.

14 The *Pelagians* denied that confession should be made to a Priest, as our (*c*) Chronicle writer testifies. They deny also that Baptisme was needfull to bairnes or infants, as (*d*) *S Augustine* reports.

15 The *Donatists* denied the order of Monkes, and other religious persons, as (*e*) *S. Augustine*, and (*f*) *S. Chrysostome* writes.

m) lib. 4. cap. 34.
n) Hæres. 46.
o) In recognit.
p) Hæres. 42.
* In lib. de prædest. cont. Calli. sycophant.
q) Hæres. 38.
r) Hæres. 46.
s) Epist. 93. cap. 4.
t) Hæres. 75.
u) In præfat.
x) lib. 10. cap. 3. cont. Faust. Manich.
y) Hæres.
z) ser. 4. de qua.
a) Hæres. 4. 24.
b) Hæres. 44. 70.
c) Hect. Boet. lib. 9. cap. 19.
d) Hæres. 88.
e) In psal. 132.
f) Tom. 5. against the dispraiser of the monasticall life.

Maister Iohn Welsche his Reply.

Whether *Valentinus* taught so or not, I contend not: but the question is of this doctrine, of the reall presence, whether it be contrare to Gods word, or not; the whilk I haue prooued sufficiently before in the fourth point of doctrine: and so the denying of it is no heresie. But yet it appeares not by this testimonie of *Irenæus*, whilk ye cite heir, that he taught sik doctrine.

As for the 8. heresie, it is a calumnie to ascriue it to vs, for *Melanchton*, *Caluine*, and *Beza* hes no sik doctrine. You are not ashamed, Maister *Gilbert*, of impudent lying.

As for the 9. of *Nouatus* heresie, that is a calumnie to ascriue it to vs. For *Nouatus* denied that there was any place of repentance to these, who after they were baptised, fell from the faith, by ony infirmitie, or violence of persecution, as *Epiphanius* testifies of him that hee saide, *No man who hes falne after Baptisme can any more obtaine mercie*. But our doctrine is

contrare to this: for we teach that there is place to repentãce for any sinne, except the sinne against the holy Ghost, whilk is euer punished with finall impenitencie.

As for the 10. of the *Manichees* heresie, their doctrine was as *Augustine* sayes there, that *Baptisme serued nothing for saluation to anye: and that none, who followed their sect, should be baptized.* and therefore they brought in a contempt of Baptisme, whilk is contrarie our doctrine. For we teache that Christians and their children is to be baptized: and that the contempt of it is damnable, suppose not the want of it.

As for the 11. and 12. heresies, we contemne not fastings that are appointed by the Kirk, for lawful causes: but we deny that they should be tied to certaine and prefixed dayes, as your Kirk does: and we thinke it no heresie to fast on the Lords day, more then other dayes: both to stirre vp our repentance, and to make vs more meet to holy and spirituall exercises, because it is not contrary to the word of God. As for *Leo* his Epistle, it is wrong quoted, for it should be Epist. 91. and there fasting on the Lords day is not like ours: for they fasted on the Lordes day, because they beleeued not that Christ was a true man, as *Leo* in that same place testifies whilk you will not say your selfe that we do, for we acknowledge him to be a true man.

As for the 13. heresie of the *Pepusians* and *Collyridians*, their doctrine was that wemen might be Bishops, and Elders, & might vse these publick functions, as these places whilk ye haue quoted, testifies: whilk is not our doctrine, but rather yours, who permits wemen to baptize, in case of necessity. That they denied orders to be a Sacrament, there is no sik thing to be found in these places whilk ye quote heir.

As for the 14. heresie of the *Pelagians*, if they denied that these who were accused of any scandalous offence, & guilty thereof; should make their confession of it to God, his Ministers, & the Congregation, for to take away the offence of it, then they erred, and our doctrine and practise condemnes this: but if they denied the absolute necessity of your auricular confessions, then is it no errour, because there is na sik thing

thing commanded in the whole Scriptures of God. Nowe as for the teſtimonie of *Boetius*, I haue not ſeene it. As for their ſecond hereſie concerning Baptiſme, they taught, as *Auguſtine* reportes in that place, *that Baptiſme was not needfull to children, becauſe they were borne without original ſinne*, as they taught whilk is an hereſie indeede: but this is a calumnie to aſcriue it to vs, for we teach that children are borne in originall ſin, and ſo ſhoulde be baptized. And ſurelie this hereſie rather aggrees to you, who teaches that *Marie* was not borne in originall ſinne, and therefore ſhe needed not to be baptized.

As for the laſt of the *Donatiſts*, denying the order of Monks. I anſwere: firſt, your Papiſticall and Idolatrous Monkes, are farre different from theſe whilk *Auguſtine* and *Chryſoſtome* defended, and theſe of the Primitiue Kirk. For firſt they were bound to no preſcript forme of diet, apparell, or any thing elſe, by ſolemne vowes of wilfull pouertie, and perpetual cōtinencie, as yours are: next, the former Monks remained in the order of priuate men, and laicks, and had no thing to do with Eccleſiaſticall charges, whilk was afterward broken by Pope *Boniface* the 4. *anno* 606. But yours are not ſo: they haue Eccleſiaſticall charges, and are more then priuate men. And laſt of all, ſuppoſe their kinde of life was mixed with ſome ſuperſtition, for the *enuious man ſone ſowed the popple amongſt the good ſeede, and the myſtery of iniquity began ſone to worke*: yet their religion was not defiled with Idolatrie, worſhipping of Images, praiers to Saints, opinion of merite, the ſacrifice of the Maſſe, and other abhominations wherewith your Papiſticall Monkes are defiled. Next I ſay, theſe Monkes and religious orders of yours, hes not their foundation within the foure corners of the Scripture of God.

Bellar. de indulgentiis

Maiſter Gilbert Browne.

Theſe and many the like new renewed hereſies by the Miniſters, was old condemned hereſies in the primitiue Kirk of the former heretickes, as teſtifies the ancient Fathers: and therefore this is a true argument. What euer was hereſie in old times, is hereſie yet, and the defenders thereof hereticks, as they were of olde: but theſe former heades that I haue ſet downe, with many the like was hereſies in olde times, and the defenders thereof here-

tickes, as teſtifies the auncient Fathers: Therefore they are hereſies yet, & the defenders thereof heretickes.

Maiſter Iohn Welſche his Reply.

Now heere was all the cauſe (Chriſtian reader) that made (Maiſter *Gilbert*) ſo oft to cry out of vs, that wee renued old condemned hereſies, whereof ſome are ſik as wee our ſelues condemne, and ſome are ſik whilk doe better aggree vnto themſelues, nor vnto vs: & ſome hereſies he forceth vpon vs whilk wee neuer taught nor maintayned: and ſome are ſik whilk are not hereſies indeede, but aggreable to the Scriptures of God. So that if we erre in theſe, ſuffer vs to erre with Ieſus Chriſt and his Apoſtles. Now to anſwer to your argument whilk ye bring. What euer was hereſie in olde times, is hereſie yet, and the defenders thereof heretickes. I anſwer, if ye define hereſie to be an error obſtinately maintained againſt the Scriptures of God: I graunt your propoſition. But if ye define hereſies in generall, to be whatſomeuer any one Father or Doctor, or ſome more hes rebuked as an hereſie; then I deny it, for ſundrie of the fathers hes maintained errors themſelues againſt the Scripture, and hes accuſed ſome doctrine to bee hereſies, whilk hes bene aggreeable to the trueth of God, whilk you will not deny, I hope. For if you would, I could proue it both of the Fathers, Councels, and your owne Popes. Now to your aſſumption. But theſe former heads, ſay ye, whilk ye haue ſet downe with manye the like was hereſies in olde tymes, and the defenders thereof hereticks, as teſtifieth the auncīet Fathers. I anſwere that ſome of theſe are hereſies indeede, and we abhorre and condemne them more nor yee, and ſome of theſe as falſlie laide to our charge, and ſome of theſe are not hereſies indeede, but aggreable to the Scripture. And therefore, your concluſion fals not vpon vs, who hes renewed no olde condemned hereſie, and therefore is not heretickes. And where you ſaye many other like. I anſwere: It is true they are like, for they are both calumnies and horrible vntruths, and lyes as theſe hes bene, whereof one day ye ſhall make anſwer to the great God

God that Iudgeth the quick and the dead. *But the pit whilk you digged for others you haue fallen in it your ſelfe*: for certainly in this you doe as theeues does, who the better to eſchew the crime of theft whilk is iuſtly laide to their charge, and that they may the more eaſily eſcape in a fraye, doth cry out and ſhout out vpon others, *common theeues, common theeues*. Euen ſo do you: for theſe crimes whereof yee are guiltie your ſelues you falſly charge vs with. Therefore that all men may ſe that you are the men who hes renewed the olde condemned hereſies, I will not do, as yee haue done to vs, that is eyther to lay to your charge ſik hereſies as yee maintaine not, or ſik thinges to be hereſies whilk are not hereſies indeede, whilk ye did to vs. But in this I will deale ſincearelye with you, fayning nothing neither of them nor of you.

1. *Simoniani*, worſhipped the image of *Simon* and *Selenes*, whoſe hereſie they followed: ſo doeth your religious orders worſhip the image of theſe, who were firſt authors of their orders. Ederus in Baby, pag. 5.

2. The *Baſilidians* worſhipped Images, and vſed inuocations, ſo doe you. Irenæus lib. c. 23.

3. *Carpocrates* had ſome painted Images in great eſtimation, both of others, as alſo of Chriſt: So doe the Papiſtes paint Chriſt, and ſayes that his forme was painted by *Luke* the Euangeliſt. Ireneus lib. 1. c. 3. 24.

4. The old Idolaters did excuſe their idolatry, that they did not worſhip the Images, but the thing repreſented by the image: ſo doe you excuſe your idolatrie. Auguſt. in Pſal. 113. in con. 2. & Lactan. l. 2. c. 2

5. It was the cuſtome of the old idolaters to afflict and whip their owne bodies, that they might pleaſe their owne Gods, ſo doe ſome of you nowe. Iren. lib. 1. c. 21.

6. It was their cuſtome alſo to light candles at noone dayes, in the time of their ſeruice, ſo doe you. Iren. lib. 6. c. 2.

7. *Baſilidiani*, and *Carpocratiani* kept ſecret their doctrines, counting all other men dogs and ſwine: ſo doe you keep ſecret your myſteries from the common people, and will not ſuffer the Scriptures to be read of all: leaſt, ſay ye, precious pearles be caſt before ſwine. Iren. lib. 1. c. 23. Epiph. hæreſ. 24.

8. Mar-

Iren. lib. 1. cap. 18

8. *Marcosij* they spake some Hebrew words in Baptisme, to astonishe and afray the hearers: but you are worse, who in all your seruice speakes nothing but a vnknowne language: and that, say you, to make there mysteries to be had in greater reuerence.

Auguſt. de hereſ. cap. 16. Epiph. hereſ. 36.

9. The *Heracleonites* annointed their dead with oile, balme, and water superstitiously, and so doe you.

Epip. her. 42 Aug. ad quodvult. c. 27

10. *Marcion* and the *Pepuzians* hereticks, permitted wemẽ to baptize, so doe you.

Epiph. her. 19 ante Chriſtum.

11. The *Ossenes* taught, that it was not needfull that prayers should be made in a knowne language: so doe you: and therefore your praiers are in Latine.

Theodoret. diuin decret. cap. de Bapt.

12. The *Messalians* affirmed Baptisme only to serue for the washing away of the sinnes going before it, so doe you.

Epiph. hereſ. 46

13. The *Tatians* and sundry other heretickes affirmed marriage impure: so doth your Pope *Siricius* in their Priests. *Gratianus epist. 82. cap. Proposuisti.*

Auguſt. epiſt. 74.

14. The *Manichees* damned marriage in their elect and perfite, but suffered it in the rest: so doe the Papists, in their Priests and religious men they damne it, but they doe tollerate it in the laicks: and yet the spirit of God calles it, *a doctrine of Diuels to forbid marriage.*

1. Timot. 4. 1. 2. 3.

15. The *Manichees* they had the Communion vnder one kinde: so doth the Papisticall Kirk. The Councell of *Constance* so decreed it, against the Scriptures, with these heretickes. Siklike their Fasting and your Fasting is alike: for they made choise of meates, and abstained from flesh: but yet vsed their delicates, and so doe you.

Leo ſerm. 8. de quadrageſima.

16. The *Manichees* affirmed there was two beginnings: so doth *Augustinus Steuchus* a Papist, *in sua cosmopœa, in principio Genes.* where he sayes, *that the Chryst alline heauen is coeternal with God.* The whilk if it be true, then certainly it is God: for that whilk is without beginning is God, & so there are two gods. If *Caluine* or any of vs had written sik, how would heauen & earth haue bene filled with cries against vs?

Epiph. hereſ. 48.

17. *Montanus* an heretick receaued the whole Scripture, but yet he denied that it contained all doctrine needfull to salua-

ſaluation: ſo doth the Papiſts: & from this error ſprings their Traditions, their Ceremonies infinite in nomber, partlye Iewiſhe, partly Ethnicke.

18. This *Montanus* was the firſt who preſcriued certaine Lawes of Faſting, the Scripture appointing no ſik thing: ſo doth the Papiſts, their faſtings are vpon their prefixt and ſet dayes. Apollo. apud Euſeb. lib. 5. c. 17.

19. *Montanus* taught that ſmall faults was to be ſuffered for after this life neither was the ſoules to be deliuered from the priſon, till they had paied the vtmoſte farthing. So doth the Papiſts alſo. Tertul. de anima in fine.

20. Siklike the doctrine of the *Montaniſts* was, that *Abrahams* boſome was beſide Hel, or in the vppermoſt part of hel. In lib. de anima & Tert. de coro. militis.

21. That the Patriarckes before the comming of Chriſt, was in Hell.

22. That onlie the Martyres ſoules goes immediatly to Paradiſe.

23. That praiers and oblations ſhoulde be made for the dead.

24. That extreame vnctiõ ſhuld be giuẽ after Baptiſm.

25 That the ſigne of the Croce ſhould be vſed, all whilk your Kirk hes renued.

26. *Helceſaita* made two Chriſts: one aboue, another beneath: ſo doth your Kirk make two Chriſts: one in heauen hauing a true natural bodie with his owne eſſentiall properties, in a certaine place, viſible: another in earth, made of the bread and wine, with all the eſſential properties of a true bodie, inuiſible, in the Sacrament. Theodoret.

27. *Sampſæi*, kept the duſt of the feete, and the ſpittle of two wemẽ whilk they worſhipped as Goddeſſes, whilk they affirmed did ſerue to cure diſeaſes, and whilks they vſed as amulets: ſo doth your Papiſticall Kirk, keepe the relickes of Saints, worſhips them, and carries them about, as ſeruing either to preſerue, or to recouer health. The like alſo was the ſuperſtition of the *Oſſeus*. Epip. hæreſ. 53. & hæreſ. 19. ante Chriſtum.

28. *Cathari* gloried in the merites of their workes, and affirmed that they were made righteous, vvith an inherent Iſid. Etymol. lib. 8. c. de hæreſib. Chriſti,

righteousnesse. The Papisticall Kirk in this heresie goes beyond them: for both they glorie of their workes, & affirmes that we are iustified with an inherent righteousnesse.

Aug ad Quodvult, cap. 39 Epiph. hæres, 38

29. The heretickes called *Angelici*, and also the *Caini*, they worshipped Angels, so doe the Papists.

Augusst. de hæres. cap. 40 Epiph. hæres. 61

30. The hereticks called *Apostolici*, admitted none in their nomber, but these who vowed wilfull pouertie, and chastity. So the Papists admits none to their religious orders, but sik, who vowes both.

Augqst. ex Philastrio quondam cap. 68.

31. There were some heretickes who went bare-footed, so doe the *Franciscan* Friers, & these who are called *Cordigeri*.

32. The *Donatists* denied that the true preaching of the word was a note of the pure Kirk: and therefore *Augustine* in sundrie places calles them back to the Scriptures: so doeth your Kirk.

Epiph. hæres. 74

33. The *Collirydians* worshipped *Mærie*, and therefore they are called Idolaters by *Epiphanius*, so doe the Papists.

Epiph. in Panoplia.

34. *Armenij* worshipped the croce of our Lord, and therfore they were called σταυρολατραι that is, worshippers of the croce, so doth the Papists.

35. The *Pelagians* affirmed *Adam* would haue died, suppose he had not sinned: so doth *Augustinus Stenchus*, a Papist of great name in his annotations vpon the 2. of *Genesis*. Hee sayes, *Death is natural, and sinne is not the cause of it, and the infants and Adam would haue died, suppose they had not sinned.*

36. Also, they affirmed that after the fall there was left in mana fredome to will good, and so doth the Papists, suppose they differ in this, that the Papistes ioynes grace to be a preveener and worker with free-will.

37. The *Pelagians* affirmed that the Gentiles might by Philosophie haue knowne God, and bene saued. So *Andradius* a Papist, *lib. 3. orthod. explic.* so *Catharinus* a Papist, who was present at the councel of Trent affirmes in his commentary vpon 1. *Timoth. 4. That some vnfaithfull men may be saued*, whilk is as mekle to say, as some may be saued who knowes not God, nor Christ, whilk is horrible, and more then *Pelagian*.

38. Also, they affirmed that a man may fulfill the Lawe, and

and be perfitelie righteous, ſo doe all the Papiſts.

39. They affirme that infants wants originall ſinne: ſo doth *Pighius* a Papiſt in his booke of controuerſies, in the cõtrouerſie of original ſinne, *that in them that are baptized, original ſinne is taken away*: and he writes alſo that *Marie was borne with out originall ſinne*: and *Thomas* of *Aquine* writes that *Marie had the fulneſſe of all graces*, whilk is to equall her with God. For only in him the fulneſſe of all dwelleth: and many other hereſies of the *Pelagians* hes the Papiſts renewed. In 3 parte ſum. mæ queſt. 27. art. 7.

40. A kinde of heretickes called *Anomi*, taught that the obedience to the Law was not needfull, ſo doth the Papiſts. Firſt, in affirming, *that concupiſcence without conſent is not ſinne, & is not forbidden in the Law*. Secondly, ſome of them ſayes, as *Sylueſter Prierias*, *It is honeſty* (ſays he) *but not of neceſſity that God ſhould be loued aboue all things*. And ſo (*a*) *Molanus* another Papiſt affirmeth. The ſame (*b*) *Molanus* alſo ſayes, *that it is not cõmanded of God that we ſhould pray for our enemies in ſpecial*: and yet the Scripture ſayes moſt plainlie, *Pray for them whilk perſecute you*. And in (*c*) another place he affirmes *that it is not commanded that we ſhould ſalute our enemies with a friendly and louing hart*. And alſo he (*d*) ſayes, *That he who doth not tell to him who is ignorant, his manifeſt defect is not vnrighteous*. And againe (*e*) he ſaies *He who giues counſell to doe a leſſe euill to eſchew a greater, ſinnes not*. Siklike contrar the ſecond command they vniuerſally teach, *that the worſhip of Images is no break of it*. And they call the *Croce their only hope*. What horrible blaſphemie is this? And (*f*) *Torrenſis* a Papiſt, obiected to *Catharinus* another Papiſt, *that he denied the Law of Moſes to be Gods law, and the precepts of Paule to be Chriſts precepts*. Moe alſo I might bring, but theſe will ſuffice. Nowe of theſe things I may moſt iuſtly conclude, that your religion hes renewed many of the old condemned hereſies. And as you made one argument, ſo I will make another. What euer was hereſie in old times, is hereſie yet, and the defenders thereof heretickes: this you cannot deny, becauſe it is your owne propoſition: but theſe former heades whilk I haue ſet downe (wherein I haue vſed no calumny as ye haue done) was hereſies in olde times, and the defenders

a) De theolog. practit. tractat 3. cap. 16 concl. 1. numer. 11.
b) cap. 8 conclu. 3 numer. 19.
c) cap. 16. conc. 3.
d) Tract. 2. cap. 30. concluſ. 2
e) cap. 23. conc. 5
f) In his booke de reſidentia cont. Cathar.

thereofheretickes, as witneſſes the auncient Fathers: Therfore they are hereſies yet, and the defenders thereof heretickes. And ſo by your owne argument many points of your religion, are old condemned hereſies, and your ſelues heretickes, who doth defend them.

Maiſter Iohns concluſion.

One thing whilk I hope will cut off all controuerſie, I offer to prooue, the Pope to be the Antichriſt. And if this be true, then all men that profeſſes him, ſecretly or openly, as it is ſaid in the Reuel. 14. ſhall drinke of the wine of the wrath of God.

Maiſter Iohn Welſche, preacher of Chriſts Goſpell, at Kirkcudbright.

Maiſter Gilbert Browne.

If this controuerſie of ours ſhal not be cut away whil Maiſter Iohn proue the Pope to be the Antichriſt, certainly it will indure ten hundreth thouſand yeare after the Laird of Marchiſtouns doomeſday. Then it muſt follow (ſeing that is a thing impoſſible to be done) that all they that wil not opēlie and priuatlie obey the Pope, and reuerence him as the Vicare of Chriſt, becauſe he is choſen by God to rule his Kirk heir on earth, that they muſte drinke of the wine of the wrath of God.

Our mercifull Lord illuminate Maiſter Iohn with his haly ſpirit & grace, that he may vnderſtand the truth, and receaue the ſame, and ſo become ane member of his true Kirk, whereby he may be partaker of the merites of Chriſt, that his ſoule may be ſafe, *Amen.*

Maiſter Gilbert Browne Prieſt, and defender of the Catholicke Faith.

Maiſter Iohn Welſche his Reply.

It is not impoſsible to proue your Popes to be the Antichriſt. It hes beene prooued alreadie by the learned on our ſide: to the whilk you, and all your Cleargie of Rome is not able to anſwere. It hes bene taught & ſealed with the blood of infinite nombers of Chriſtians: and I haue not taken ſo long a tearme as you haue ſet downe heir, and yet, I hope, I haue proued it ſufficiently. Put all your might to diſproue it if you can. And as to that threatning of yours, Maiſter *Gilbert*, wherein ye ſay that all theſe, who will not openly and priuatelie obey the Pope, &c, muſt drinke of the wine of the wrath

wrath of God. If it may be beleeued, then howe doth this ſtand firſt with your Popes pardons, whereby he giues men pardon or licence to profeſſe, ſubſcriue, and ſweare to our religion: as it is reported that ſome of your owne religion hes confeſſed it? Next, howe ſtands it with the diſsimulation of your Ieſuites, and ſeminarie Prieſts when they come to any place where our religion is openlie profeſſed? Thirdly, what comfort is this whilk ye haue pronounced to your own poor countriemen, who doe not openly avow Papiſtrie, but hes ſubſcriued and communicate with vs? Is this an open profeſſion, or not? And if it be not, if ye be a true Prophet, then muſt they drinke of the wine of the wrath of God, then muſt they be condemned in Hel by your iudgemēt, becauſe they profeſſe him not openlie. And laſt of all, if this threatning of yours be true, then beſide the many infinite thouſands who profeſſes him to be the Antichriſt, you condemne to Hell all the Greeke and Eaſtern Kirks, who in nomber far exceedes them who obeyes you, and all the Kirks that hes bene 600. yeere and more after Chriſt: for they obeyed not the Pope openlie nor priuatlie as Chriſts Vicare ouer them, as I haue prooued before. And alſo you condemne a nomber of your Anti-Popes to Hell, with their Cardinals, Biſhops, & Kirks who followed them: for they gaue out themſelues to bee Popes, and did not obey the other. As alſo a nomber of the Fathers of your owne religion, who in two general councels the one of *Conſtance*, where there was almoſt 1000. Fathers: the other of *Baſile*, did not obey the pope, in defining general councels to be aboue the Pope. So, if ye ſpeak trueth, infinite millions of Chriſtians in all ages, and innumerable Kirks, & thouſands of your owne religion are condemned to hell. But this is falſe, Maiſter *Gilbert*, and who will beleeue you? And to the end nowe my concluſion yet holdes ſure, that ſeeing his kingdome is that *ſecond beaſt that hes two hornes like the Lamb and ſpeakes like the Dragon*: and himſelf is that *man of ſinne, and ſonne of perdition, that aduerſary and Antichriſt that was to come*: & his doctrine is that *Apoſtaſie and abhomination foretolde in the Scripture*: and his ſeat that *Harlote and myſticall Babylon, that*

Reuel.13. 2.Theſ.2.

Reuel.17.

mother of hoordomes, who is drunken with the bloôd of the Martyres of Ieſus, whoſoeuer receaues his mark on his forehead or hand; that is, openly or priuatlye profeſſes obedience vnto him, ſhall, as the Angell proclaimed, drinke of the wyne of the wrath of God, yea of that pure wyne in the cup of his wrath, and he ſhall bee tormented with fyre and brimſtone before the holy Angels, and before the Lambe. And the ſmoake of his torment ſhall aſcend for euer more: and they ſhall haue no reſt daye nor night whilk worſhip the beaſt or his image. And as for your praier, I beſeech God (Maiſter *Gilbert*) that he may open my eies, and inlarge my harte to vnderſtande and imbrace his trueth more and more, and to make me to growe vp in that ſpirituall communion with Chriſt and his members more and more. But that whilk ye call trueth is hereſie, and that whilk yee call the true Kirk is *Babell*: and therefore that doctrine and Kirk of yours is that ſtrong deluſion and whore of *Babell*, with the whilk whoſoeuer ſhall communicate is excluded from the merites of Chriſt, and ſhall be pertakers of her plagues, and finallie ſhall bee damned,

FINIS.

THE

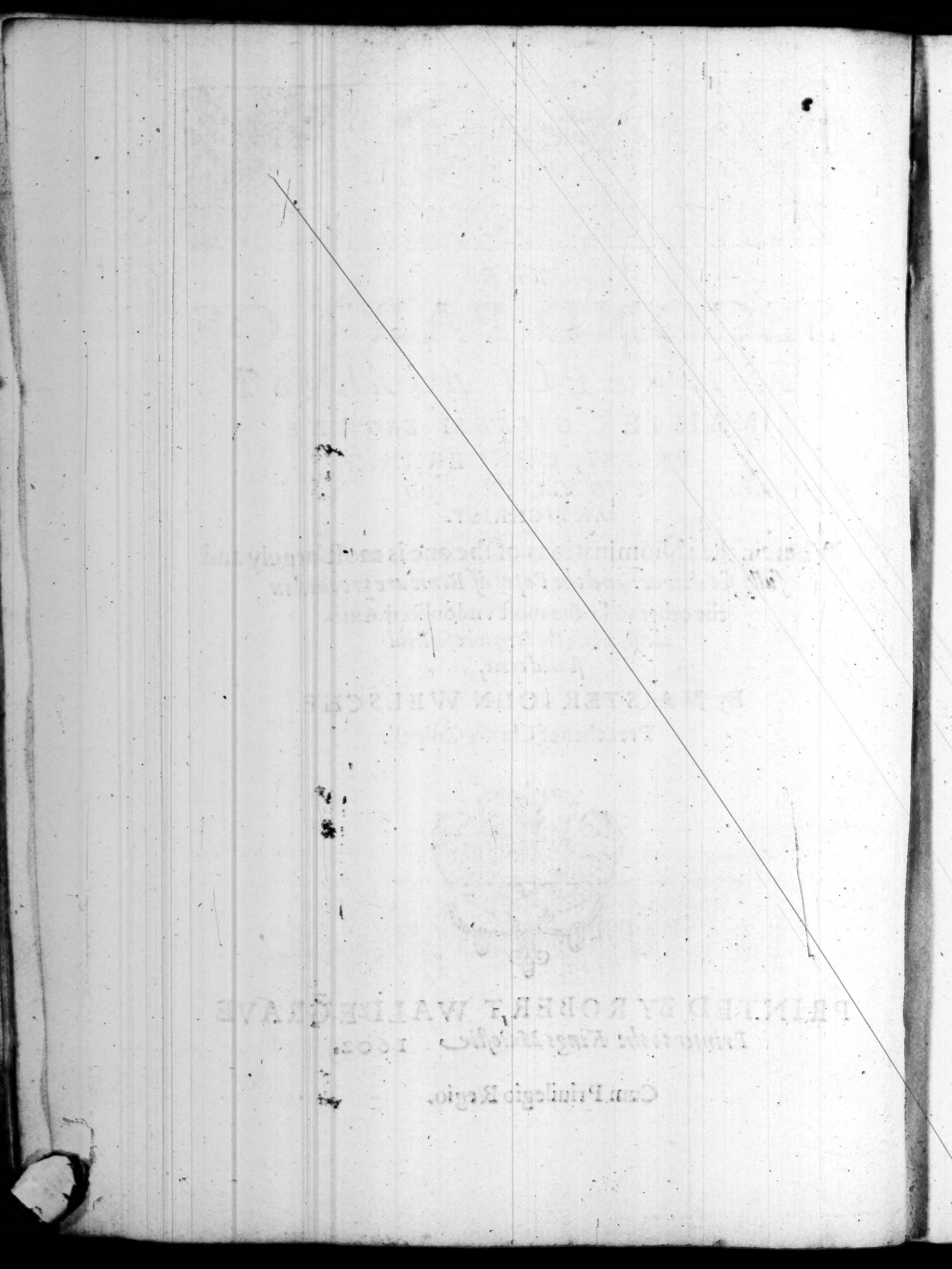
SECOND PART OF THE REPLY AGAINST MAISTER GILBERT BROWNE PRIEST, CONCERNING THE MASSE AND ANTICHRIST.

Wherein the abhominations of the one is moſt largely and *fully ſet downe: and the Popes of Rome are prooued in* the other to be the moſt vndoubted Anti-*chriſt, whilk the Scripture foretold ſhould come.*

By MAISTER IOHN WELSCHE
Preacher of Chriſts Goſpell.

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Cum Priuilegio Regio.



The ſeuerall things that are handled *in the firſt part concerning the* Maſſe are theſe.

1. *Concerning the name it ſelfe, the variety of their opinions concerning the deriuation of it, and the cauſe wherefore they giue it this ſtile of* Maſſe *is ſhewed: and that neither in proper termes, nor in ſubſtance it is to be foũd in the Scriptures of God, & therfore to be reiected*

2. *That the ſacrifice of the* Maſſe *is neither figured nor foretolde in the olde Teſtament, nor yet inſtituted by Chriſt in the new Teſtament, in the latter Supper.*

3. *Is ſhewed the difference betwixt the Maſſe, and the latter Supper, whilk Chriſt inſtituted: & it is proued that the Prieſts in the Maſſe does not the ſame whilk our Sauiour either did, or commanded to bee done in the latter Supper.*

4. *It is proued by the teſtimomes of ſundry learned Papiſts, and great defenders of their Religion, that the Maſſe is not ſet downe in the Scripture, and inſtituted by Chriſt in the ſame.*

5. *That we haue all theſe things whilk our Sauiour compriſed in the inſtitution of the Supper, and they haue them not.*

6. *Solide, moſt cleare, and euident proofes out of the Scripture, againſt the abhominable ſacrifice of the Maſſe, whereby it is ſufficiently confuted, amplified alſo by their doctrine and teſtimonies.*

7. *By the teſtimonies of the auncient Fathers euen vntill the* 1000 *yeare after Chriſt, it is confuted.*

8. *That it may bee knowne howe this abhominable ſacrifice of the Maſſe crap in. Firſt, the eſtate of the publik worſhip of God in the celebratiõ of the ſacramẽt of the Supper the firſt* 300. *or* 400. *year after Chriſt is ſet downe: next the manifolde meanes and degrees, wherby it crap in peece and peece: how it was firſt conceaued, formed, brought forth into the world, and then nouriſhed, ſtrengthened, and rooted in the hearts of all men, and vniuerſally imbraced. And thirdly, the authors of the ceremonies of the Maſſe, who put to euery point of it, and in what yeare of God is ſet downe. So that betwixt the firſt that put to the firſte peece, to the laſt that clamped to the laſt cloute, is a thouſand yeare and more.*

9. Is set downe the manifolde absurdities, abhominations, idolatries blasphemies, vaine, idle, superstitions, Iewish and Ethnick ceremonies of their abhominable Masse, as in a table, a great nomber: whereby it is made euident and plaine to all those who are not blinded, that of all worships and seruices that euer was deuised by man, it is the most absurde, blasphemous, and idolatrous.

10. The manifolde oppositions and contradictions amongst themselues, concerning this their Masse, both in the matter, forme, effect, substance, and circumstances of the same: whereby it is euident, that it is Babel a towre of confusion: and that they and their kingdome cannot stand, seing they are so deuided amongst themselues in this point.

IN THE SECOND PART CONCERNING the Antichrist, these heades are handled

1. The reasons that M. Gilbert brings for to defend his Popes frō being Antichrist are answered. Wherin it is shewed: first, that Antichrist should not be a Iewe, and repaire to the temple of Ierusalem, and the Iewes shoulde not receaue the Antichrist, as their Messias: next, that the Pope. suppose he pretends that he come in the name of Christ, & that he is the Vicare of Christ, and the seruand of seruands: yet he is nothing lesse. He hes neyther his calling of God in his worde, nor is left in the roome of Christ: but hes entered in, not by the doore into the sheepefolde, but another way, as a thief and brigg ane, to steale and deuoure, and does no true seruice to Christ, but tyrannizes ouer his pure flock, and ouer the princes of the earth. Thirdly, that the Antichrist should not bee one singular person, but a succession of manie, in the self same Apostate kindome and tyrannie. Fourthly, that for all his pretenses of humility and piety, yet he is an aduersary to God, and lifted vp aboue all that is called God.

Secondlye, it is proued by all the markes whereby the Antichrist is discriued in the Scriptures of God. in the 2. Thes. 2. Apoc. 13. & 17. that the Popes of Rome are the vndoubted Antichrist, because to him only aggrees all these markes, and to none other. And first they are prooued to be the men of sinne, and sonnes of perdition, by their moste monstrous and abhominable liues, as their owne friends and flatterers, and Historiographers of the time, hes descriued them: a few are brought forth

forth as examples to preue this. Secondly, it is proued that he is an aduersary to God, by comparing of his doctrine with the doctrine of Christ how it ouerthrowes his person, offices, Propheticall, Priestly and Kingly, and all his benefites, and all the meanes, outwarde and inwarde, of the knowing and applying of them: and that it deprriues the Lord of his soueraigne glorie, in communicating to stockes and stones, oyle and water a peece of bread, Angell and man, bones and ashes, and the moste vyle things that can be. And also howe it ouerthrowes the Sacramentes of Christ, and puts to others whilk he neuer instituted: & the whole frame of his Disciplinc and gouernment, whilk he hes commanded in his word His officers, his offices, his Lawes. And hes put himself in Christs roome and hes made newe offices, officers, & lawes, whilk the Scripture knows not of. Thirdly, that he hes lifted vp himself aboue al that is called God, or that is worshipped. First, aboue the whole Kirk, and all general coũcels: next, aboue al Kings, Magistrates, and powers: and thirdly, aboue the Angels in heauen, and aboue them in Purgatorie and Hell: & hes equalled himself with God himself, in his styles, and properties, and workes, and equalled himselfe to Christ Iesus. And hes also lifted vp himself aboue the God of heauen and his sonne Christ Iesus. Fourthly, that he sittes in the Temple of God as God, and so forth of the rest in the 2. Thessal. 2. *chap. and in the* Reuelation. *Whereby it is shewen, that euery thing that is foretolde of the Antichrist, is fully filled & accomplished in them: and that Babylon that harlote, that is set downe in the* Reuelation, *is by their owne confession, Rome. Further, it is also prooued by the testimonies of sundry of themselues, and others, that the Popes of Rome is the vndoubted Antichrist, and Rome is that Babel.*

The ſecond part of the Reply againſt *Maiſter Gilbert Browne*

Maiſter Gilbert Browne.

WE haue onelie in our Kirk that heauenly action and Sacrifice, (whilk we call the bliſſed Maſſe) that our Sauiour did at his latter Supper, and was (*a*) prefigured by the Law of Moſes, & foreſpoken by the (*b*) Prophetes. For Chriſt beeing the chiefe Prieſt of all Prieſts (according to the order of (*c*) *Melchiſedech* in this action, & according to the order of (*d*) *Aaron* vpon the Croce) tooke (*e*) bread and wine, and hauing giuen (*f*) thankes to his Father of heuin, (*g*) bliſſed the ſame, by the whilk (*h*) bliſſing, and heauenly words he made them his bodie and blood, [as I ſaide before] and (*i*) gaue, or offered himſelfe then for them, (that is) for his. And laſt of all gaue the ſame body and blood to his Apoſtles to be eaten, whilk we call to (*k*) communicate. And when he had done the ſame, he commanded his Apoſtles, (and by them the lawfull Paſtors of the Kirk till the worldes end) to doe the ſame, for the (*l*) remembrance of him. And ſeing that our Prieſts does the ſame, as our Sauiour did, how can Maiſter Iohn ſay that our religion (in this) was not inſtituted by Chriſt?

a) Leuit. 2. per totum. Leuit. 6. 20.
b) Mala. 1. 10. 11 Eſa. 19. 19. 21, Eſa. 56. 7
c) Geneſ. 14. 18. Pſal. 109. 4 Heb. 7 3. 17
d) Heb. 9. 12. 13 14
e) Mat. 26. 26. 27
f) Luc. 22. 19
g) Mar. 14. 22
h) 1. Cor. 10. 16
i) Luc. 2229.
k) 1. Cor. 0. 16.
l) Luke 22. 19.

Maiſter Iohn Welſche his Reply.

I Come to the 10. point of your doctrine concerning the ſacrifice of the Maſſe: whilk ſuppoſe ye call bliſſed, yet is it moſt abhominable idolatrie, as (by the grace of God) ſhall be made manifeſt. And firſte concerning the word it ſelfe MASSE, you are of ſik variety of opinions amongſt your ſelues concerning it, that (*a*) ſome of you ſayes it is taken from the Hebrew: ſome (*b*) from the Greeke, ſome (*c*) from the Latine: and (*d*) ſome ſayes it is called the Maſſe for one cauſe, and (*e*) ſome for another.

a) As doctor Bellarmine in his anſwere to Pleſſis de Mornay. de Euchariſt. lib. 11. cap. 1. & Genebrard. in Liturg. S. Denis from the word MISSAH Deut. 16. 10. that properlie ſignifieth ſufficiencie, but Bellarm. refutes this, lib. 1. de Miſſa, cap. 1
b) Bullinger ibidem from μυστης that ſignifies a ſecret ſanctification, from the whilk comes myſterie. *c*) As Bellarmine ibidem, and ſundrie others from mitto, miſſio, or dimiſſio. *d*) Some becauſe the ſacrifice and praiers is ſent to God in the ſame, as Hugo de S. Vict de ſacram. lib. 2. part. 8 cap. vlt. *e*) Some becauſe an Angell as they ſay is ſent vnto the ſame, as Lombardus in 4. ſent. diſt. 13 & Thomas part 3. queſt. 83. And ſome becauſe the people is diſmiſſed, and ſend forth, as Bellar. lib. 1. de Miſſa, cap. 1.

other. I will only speake this of it, that it is vsually taken by the auncient writers, for the dimission, or skailling (as we cal it) of the Kirk, after the publict seruice was done to God, as *Bellarmine* graunts, in the first acception of this word *Masse*. And therefore in the end of your Masse, the Deacon cries, *Ite missa est*, that is, *Goe your way, the Congregatiõ is dismissed*. But now the Papists takes not the word in this sense, for the skailling of the Kirk, or dimission of the people, after the seruice of preaching, prayer, & so forth: but for that abhominable sacrifice of theirs, wherin, as they suppone, they offer vp Christ his very bodie and blood, in a sacrifice for the quick and the dead as Maister *Gilbert* does heir. And for this cause they (a) call this sacrifice, the *Masse*, that is, first *sent from the Father to vs, that Christ his bodie and blood might be with vs: next, sent from vs to the Father, that he may interceede, and may be for vs with the Father*. But how can he be sent from them to heauen? seing he descends in the mouth, stomack, and bellie of the Priest? for to be sent downe to the bellie of the Priest, and to be sent vp to heauen, are things contrarie. So by this stile of the Masse, as they take it, it is plaine, that either Christ descends from heauen in the earth dailie in the Masse, whilk (b) some of thẽ graunts also) whilk is contrary to an article of our faith, *that he sits at the right hãd of his Father, whom the (c) heauens must contain vntil the time that al things be restored*: or else their Masse-priests, dust and ashes, are the creators of their creator, whilk is a blasphemie.

a) as Durandus li. 4. rational. diuin.

b) Turrian. 1. tract cap. 11. fol. 59

c) Act. 3. 21

This mekle now for the name of the Masse, whilk al christians should abhorre, according to that of (d) *Dauid, that he would not take the name of false Gods in his mouth*. For that word, whilk is proponed by men for an article of our faith, whilk is not found in the Scripture, neither in proper termes, nor yet in substance, and by necessary consequence out of the same, should be reiected by the kirk of God, as a profane, and a bastard worde. But the *Masse* is sik: for it is proponed by the Kirk of Rome, as an article of our faith: and yet it is neither found in proper termes, nor in substance, nor by any necessary consequence out of the Scripture: Therefore it shoulde

d) Psal. 16. 4

be reiected; as prophane & idolatrous, by the Kirk of God.

This for the name: nowe to the matter. This is one of the greateſt controuerſies betwixt you and vs, concerning your ſacrifice of the Maſſe: whilk, as ye account it moſt heauenly, ſo we account it moſt abhominable, as that whilk iniures the ſonne of God, whilk derogates from his death and paſsion, whilk is iniurious to his euerlaſting Prieſt-hoode, whilk is idolatrous, vaine, neidleſſe, and fruteleſſe, whilk hinders and ouerthrowes the true ſeruice of God: all whilk ſhalbe made plaine of it, by Gods grace. The matter of our controuerſie therefore is: Whether Ieſus Chriſt, God and man, his bodie and blood be perſonally and corporally offered vp, in your ſacrifice of the Maſſe, (as ye call it) and whether this your ſacrifice be a propitiatorie ſacrifice for the ſinnes of the quicke and the deade: this your Kirk affirmes and holdes, and this we deny. Now let vs ſee your reaſons firſt, and then we will ſet downe what reaſons we haue for vs out of the worde of God, to the contrary. As to yours. Firſt, ye ſay it was prefigured by the Law of *Moſes*: next, forſpoken by the Prophets and thirdly, done and inſtituted by Chriſt our Sauiour, and commanded by him to be done to the end of the world. As to the firſte, This ſacrifice was prefigured by the ſacrifices of the olde Teſtament, for the whilk purpoſe ye quote *Leuit.* 2. and 6.20. Vnto the whilk I anſwere: that the ſacrifices of the olde Teſtament were figures and ſhadowes, of that great & bloody ſacrifice of Chriſt Ieſus, *once offered vp*, vpon the croce, neuer to be offered vp againe, as (*e*) the Apoſtle ſaies: and of our ſpirituall ſacrifices, and ſeruice to God, whereof the (*f*) Apoſtle ſpeakes in theſe places cited on the margent. The whilk alſo were fulfilled in that one, and only ſacrifice of him ſelfe vpon the croce, for the ſinnes of the world: and are fulfilled in our *ſpirituall ſacrifices of our ſelues*, & of the *calues of our lips* continuallie. But that theſe were figures of your abhominable ſacrifice in the Maſſe, there is not a ſillabe in the whole Scripture, to proue the ſame: for that whilk was prefigured in the olde Teſtament, was, and is fulfilled in the new Teſtament. But the new Teſtament hes not ſo mekle as one ſillabe

(*e*) Heb. 9.25.26. 27.28.
(*f*) Rom. 12.1. Heb. 13.15.16.

ſillabe of your ſacrifice of the Maſſe: therefore it could not be prefigured in the olde Teſtament. For if it were prefigured by the ſacrifices of the olde Teſtament, it behooued either to be one with the ſpirituall ſacrifice of all Chriſtians, or elſe one with the bloodie ſacrifice of Chriſt vpon the Croce: for only theſe two ſorts of ſacrifices are prefigured in the old Teſtament, and recorded to bee fulfilled in the new Teſtament: but your ſacrifice of the Maſſe, is one with neither of them: for it is not one with the firſt ſort, for they are ſpirituall, and you will haue it externall: neither is it one with the other of Chriſts ſacrifice vpon the Croce, for there he died, & there he ſhed his blood, and there he ſuffered the tormentes of Gods wrath, and indignation for our ſinnes: and there he ſatisfied the iuſtice of God, and merited an euerlaſting redemption to vs. But in your ſacrifice of the Maſſe, your (g) ſelues graunts, that neither is he crucified, nor is his blood ſhed, nor ſuffers he the wrath of God for our ſinnes, *nor ſatiſfies properly the iuſtice of God for the ſame, nor properly merites remiſſion of our ſinnes* in the Maſſe: therefore it is not one with that ſacrifice of Chriſt vpon the Croce. For two ſeuerall actions whilk hes two different formes, & are done in diuers times, and places, for diuerſe ends, cannot be one only, and the ſelf ſame ſacrifice: for it is the forme that giues a thing to be, and diſtinguiſhes it from all other things. But Chriſt his offering vp of himſelf vpon the croce, and your ſacrifice of the Maſſe hes different formes, are done in diuerſe places and times & for diuerſe ends, therefore they cannot be both one. Further, if they were both one, then it ſhould follow, that as the ſacrifice of Chriſt vpon the Croce is of an infinite valure, ſo the ſacrifice of the Maſſe ſhould be of the ſame valure. But *Bellarm.* ſayes, (h) *That the ſacrifice of the Maſſe, is but of a finite valour, and the ſacrifice of the Croce of an infinite valour.* Therefore they cannot be both one and the ſelfe ſame ſacrifice: Therefore this ſacrifice of your Maſſe, ſeeing it is not one with neither of theſe two ſorts of ſacrifices, is not prefigured in the olde Teſtament.

g) Ballarm. lib. 2. de miſſa. cap. 4.

h) lib. 2. de miſſa. cap. 4. fol. 740.

As for the ſecond: that it was foretolde by the Prophets:

It

It is as true as the former: for all the ſacrifices whilk were fore-tolde by the Prophetes in the olde teſtament, are fulfilled in the newe Teſtament. But the newe Teſtament, (as hes bene ſaide) makes only mention of theſe two ſorts of ſacrifices, Chriſts on the Croce, and our ſpiritual ſacrifices: and not a ſillabe of the ſacrifice of the Maſſe: Therefore it is not fore-tolde by the Prophetes in the olde Teſtament. As for theſe (*i*) Scriptures whilk ye quote, they ſpeake of the ſpirituall worſhip of God, and of the ſpirituall ſacrifices, whilk the Gentiles being called, ſhould offer vp vnto God, vnder the Goſpel, whereof mention is made in theſe (*k*) places. For either they ſpeake properlie and literallȳ, or elſe figuratiuelie. But if you ſay they ſpeake properly of externall ſacrifices then they ſpeake heir of that legal, and ceremonial worſhip of the Iewes, and ſo theſe places does not appertaine to the new Teſtament. Or, if you will ſay they ſpeak figuratiuely, then, I ſay, they make nothing for your externall ſacrifice in the Maſſe, whilk you will haue to be a ſacrifice, not figuratiuely, but properly. So howſoeuer ye expone them, they cā no waies make for your externall ſacrifice in the Maſſe. Eyther therefore muſt ye proue this ſacrifice of your Maſſe, in the newe Teſtament firſt, (whilk ye will neuer be able to do) or elſe the figures and prophecies in the olde Teſtament, wil neuer proue it, ſeeing there is nothing either prefigured, or foretold in the old Teſtament, but that whilk in the new Teſtament is fulfilled. Let vs ſee therefore what you can alledge for this your ſacrifice in the new Teſtament. You ſay, that Chriſt the chief Prieſt (according to the order of *Melchiſedech* in this action, and according to the order of *Aaron* vpon the Croce) inſtituted it. (*l*) (*m*) *Matthew, Marke, and Luke*: & commanded to be obſerued to the end of the world. Before I come to the inſtitution, there are two things to be examined, whilk you haue written heir. The firſt, that you ſay, that Chriſt, *according to the order of Aaron did offer vp himſelfe vpon the Croce.* Vnto the whilk I anſwere: firſt, that you gainſay heir, two great Papiſts, *Alanus* and *Bellarmine*, wherof the (*m*) one ſayes that Chriſt neuer ſacrificed *Aaronicè*, that

i) Malac. 1. 10. 11
11. Eſa. 19. 19. 21
Eſa. 56. 7
k) Heb. 13. 15. 16
1. Pet. 2. 5. Rom. 12. 1. Rom. 15. 16.

l) Matth. 26. 26
Luc. 22. 19. Mar. 14. 22

m) Alanus de Euchar. lib. 2. cap. 9.

is,

is, according to the order of *Aaron*. The (*n*) other sayes, that Christ his sacrifice vpon the Croce was neither *according to the order of Melchisedech, nor yet according to the order of Aaron*. And not only he affirmes it, that it is not according to the order of *Aaron*, but also he affirmes, *that this should be certaine to al the faithfull*. So, if you be of the faithful, and his doctrine be true whilk the Pope your heade hes priuiledged to bee printed, this should also haue beene certaine to you, & so you should not haue gaine-saide it. You had neede to bee ware of this (Maister *Gilbert*) to contradict so openly the learned fathers and maisters of your Catholicke faith, for by this doing, yee will both bewray your selues, that you haue no vnitie, and concorde one with another, and also ye will bring your selfe in suspition with your heade: that yee are not a defender of the Catholicke faith, seing you so openly contradict the maisters and defenders thereof. Marke this (Reader) what concorde these men hes amongst themselues, some saying one thing, some another. Next, I say: if you referre this also to his person, that as this action was according to *Aaron*, so himselfe was a priest according to his order, in his sacrifice. Then I say, you both gainsay the plaine (*o*) Scriptures of God, and also the (*p*) learnedst of your Kirk. For, suppose it be true, that this sacrifice of his vpon the croce, did accomplish al the sacrifices of *Aaron*, and put an end vnto them, according as he said, *It is finished*: Yet he offered vp this sacrifice, not as hee was a Priest according to *Aaron*, (for he was not a Priest according to his order at all) but as he was a Priest, according to the order of *Melchisedech*: and therefore the (*q*) Scripture ioynes both together: to assure vs that he offered vp himselfe vpon the croce, as he was Priest, not according to *Aaron*, but according to *Melchisedech*.

The second thing is: that you say, *Christ according to the order of Melchisedech in this action*, whilk you meane the Masse, *did offer vp his body and blood vnder the formes of bread and wyne*. It is true indeede, that Christ, according to the order of *Melchisedech* is an hie-Priest, and not according to the order of *Aaron*: but yet neither is it certaine out of the Scripture, that

n) Bellarm. de Missa, lb 1. cap. 6 fol. 626. M. Gilbert contrad cts the learned Fathers of his Kirk.

o) Heb. 5. 6. 10 Heb. 7. 11

p) Bellar. lib. 1. de Missa. cap. 6

q) Heb. 5. 6. 7. 10.

For this is the proper significati on of the Hebrew worde HOTZSI as in sundrie places of Scripture, Ezech. 21. Psal. 135. Exod. 8. Num. 30. & so

Melchiſedech did offer vp bread and wine, in an externall ſacrifice. For the Scripture ſayes only, *he brought it forth*, whilk is not to ſacrifice. And it is certaine (*b*) that he gaue it to *Abraham*, & his company to refreſh them with, after the ſlaughter of theſe Kings. And the (*r*) Apoſt. whereas he ſets down theſe things wherein *Melchiſedech* was a type of Chriſt, he does not ſo much as giue any inkling of this: for there he compares *Melchiſedech* with Chriſt: firſt, that as *Melchiſedech* was both King and Prieſt, ſo was Chriſt. Next, as *Melchiſedech* was with out father and mother, beginning, and ending, the Scripture not mentioning of it, ſo was Chriſt. Thirdly, as *Melchiſedech* was greater then *Aaron*, and had a more excellent Prieſthoode then the Leuiticall Prieſt-hoode, ſo was Chriſts. But neuer a word heir, of a ſacrifice of bread and wine, wherein *Melchiſedech* ſhoulde haue reſembled the ſacrifice of your Maſſe, as ye ſuppoſe. So you find out heir that whilk the ſpirit of God found not out: and ſo ye make your ſelf wiſer then the holy Ghoſte in his Epiſtle. But we will learne not to bee *wiſe aboue that whilk is written*, and to ſearche no further, then the ſpirit of God hes found out already. And ſuppoſe it were graunted to you (whilk yee are neuer able to proue,) that *Melchiſedech* did offer vp bread and wine, yet what to doe hes this with your diueliſh abhomination of your Maſſe, wherein ye ſay the ſubſtance of bread and wine is gone away, only the formes remayning. For if your ſacrifice in the Maſſe, be like the ſacrifice of *Melchiſedech*, then the ſubſtance of breade and wine ſhould remaine as it did in the ſacrifice of *Melchiſedech*, and the bread and wine ſhould be offered vp, and not Chriſts body and blood, as bread and wine only were offerd vp in *Melchiſedech* his ſacrifice, So then, either *Melchiſedech* his ſacrifice is not a tipe of your ſacrifice in the Maſſe, or els true bread and wine remaines in the ſacrament, and not Chriſt his bodie and blood whilk is offered vp. Chooſe you then, whether you will deny your ſacrifice to be according to the order of *Melchiſedech*, or elſe will you let goe your reall preſence, your Tranſubſtantiation, and your perſonal offering vp of Chriſt Ieſus in your abhominable Maſſe, for one you muſt doe. Thirdly, if Chriſt offered vp ſik a ſacrifice at his

the chaldaick paraphraſte *Amena* whichis to bring forth, & the greeke *Exenegge* & ſo Cyprian Epiſt. ad Cæcil. & Chryſoſt. hom 35 in cap. 14. Gen. & Ioſeph. lib. 1. cap 19. & Ambroſe vpon the 7. cap. Epiſt. ad Heb. he brought foorth, for to refreſh Abraham &c And Cardinall Caietan ſaith the ſame vpon the 14 of Gen. There is nothing written there of a Sacrifice or oblation: but a bringing foorth of bread and wine to refreſh the victours, ſaith he,

(*b*) As theſe confeſſis.

(*r*) Heb. 7.

Supper, as was prefigured by *Melchiſedech*, whilk you affirme heir, then muſt it follow that Chriſt fulfilled that figure perfitely: and ſo the ſame ſacrifice needs no more to be offered vp againe, and ſo heir will followe the deſolation of your Maſſe-Prieſts, whoſe worke is chiefly in repeating of this ſacrifice againe. Fourthlie, I would aske you, Whether is this ſacrifice, whilk ye lay he offered vp according to the order of *Melchiſedech* in his laſt ſupper, one with that ſacrifice whilk he offered vp vpon the Croce, or not? If it be one, then, I ſay as he died and ſhed his blood on the croce, & purchaſed an euerlaſting redemption by the ſame: ſo this ſacrifice of your Maſſe muſt be ioyned with his death, and ſhedding of his blood, and muſt haue the like vertue and effect to redeeme vs, and ſo two abſurdities will follow. The one, that Chriſt not only ſhould twiſe haue died, once in the Supper, and afterward vpon the croce: but alſo dies, and is crucified continuallie: in your Maſſe, & yet the Scripture ſayes hee dyed but once. The other, that that ſacrifice of his vppon the croce is ſuperfluous: for what needed him to die againe to redeeme mankinde, ſince the firſte offering of himſelfe in the Supper was a ſufficient redemption. For if his ſacrifice vpon the croce was a ſufficient redemption, whilk you cannot deny: and if the ſacrifice of him in the Supper be one with that: of neceſsitie it muſt followe, that as his ſacrifice vpon the croce was a ſufficient redemption: euen ſo his ſacrifice in the Supper muſt be a ſufficient redemption for mankind. And therefore (s) *Alanus* a great defender of your Catholick faith, ſaith, according to the iudgement of the counſell of Trent, *that the new couenant is founded on the blood of Chriſt offered vp in the Supper, before he was crucified: and that Chriſt was truly our Paſſeouer the day before he ſuffered*: and he ſayes, *This is the foundation of all Chriſtian doctrine, according to the iudgement of the counſell.* Nowe if this be true, that he was our Paſſeouer, before hee died, and the couenant was founded in his blood whilk he offered vp in the Supper: then, certainly, Chriſt died in vaine, whilk is more then blaſphemous: and ſo blaſphemous muſt that doctrine of your Maſſe be, whilk carries

Ioh. 19. 28.

(s) De euchar lib. 2. cap. 28.

with it sik a blasphemie. And if you will say, it is not the same with that sacrifice vpon the croce: then, I say, first you are contrarie to your owne Kirk in this, who sayes, it is one with that sacrifice of the croce. Next, Christ his body and blood is not offered thē in the Supper: for his body & blood was offered vp vpon the croce, and so your Masse is gone, or else make two Christs: one in the Supper vnder the formes of bread and wine, whilk the Disciples sawe not: and another who was offered vp vpon the croce, whilk was seene of all. So whether will ye go, and vnto what side will ye turne you, Maister Gilbert, for the vpholde of your Masse? for there are rocks and sand beds on euery side. So neither did Christ offer vp himself in a sacrifice at all in his last Supper, neither did he it according to the order of *Melchisedech*. But now let vs see how ye proue this sacrifice out of the institution. And seing this point of doctrine is sik a waightie point, as whereupon the saluation and damnation of soules does hing: therefore I pray thee (Christian Reader) deceaue not thine owne soule to thy euerlasting perdition, but take good head what ground is in the institution for this their sacrifice, for if they prooue it not heir, it will neuer be prooued by the Scripture. You say therefore that *Christ tooke bread and wyne*, we grant that, yet heir is no sacrifice. What then? *Hee gaue thanks*: yet heir is no sacrifice. What next? *He blissed it*. Yet heir is no sacrifice. And whereas ye say that by this blising, and his heauenly wordes the breade and wine is changed in the body and blood of Christ: that I haue sufficiently (as I hope) ouerthrowne in my answere vnto the fourth point of your doctrine in the first part. But to returne to the wordes of the institution: after the blising of the bread, whilk *Luke* expones *by giuing of thankes*: the text sayes, *He gaue*. What gaue he but that whilk he tooke, and had blissed? And what tooke he, and blissed he, but the bread? And therefore the (*t*) Apostle sayes, *The bread whilk we bliss*, &c. So thē it was bread whilk he gaue, and not his owne body and blood corporally. And vnto whome gaue he it? the text sayes, *Vnto his disciples*, both in *Matthew*, *Marke*, and *Luke*, all with one consent. Now,

The institution of the Supper makes nothing for the sacrifice of the Masse.

(t) 1. Corinth 10.

that

that whilk was giuen to his Disciples was not properly offered vp in a sacrifice: for a sacrifice is an offering to God. And the text sayes heir, He *gaue it to his Disciples*. So there is not a sillabe in the institution, that can make for your pretended sacrifice. You heir corrupt the word of Iesus Christ wonderfully: for first you expone by *Giuing, Offering vp in a sacrifice.* Next, whereas the Scripture in *Matthew, Marke* and *Luke* hes but *giuing* once, and referres this *giuing* not to God, but to the Disciples: *And he gaue it to the Disciples*: you alledge heir *two giuings*: the one to God, whilk is your owne inuention, wherof the Scripture makes no mention: the other to the Disciples, whilk is the forme of a Sacrament and not of a sacrifice: for a sacrament is giuen to vs, a sacrifice to God. So all the groũds of your sacrifice of the Masse is two: the one is, your deuised Transubstantiation: so one error leanes vpon another: the other is, not the words of Christ, *And he gaue it to his Disciples*, but your owne wordes, and your owne exposition only, *And he gaue, or offered vp himself then for them*. These are your owne words, and not the words of the holie Ghost. So this sacrifice of your Masse, hes not the words of Iesus Christ as *Matthew, Marke*, and *Luke* hes set them downe, to be the ground of it: but only your owne words, and your owne interpretation. For howe dare ye be so impudent as to affirme that Christ gaue it twise: once in an offering for his Disciples and another time in an sacrament to his Disciples, seing we will beleeue *Matthew, Marke*, and *Luke*, the sworne pen-men of the holy Ghost, who sayes only he gaue it to his Disciples as a sacrament, and makes no mention at all, that he gaue it to God as a sacrifice. Doe you thinke the Lorde will neuer take an accompt of you for sik a manifest lie of the sonne of God, of his Scripture, of his Apostles and holy writers who write it, they all saying, *he gaue it to his Disciples*, and you affirming beside that giuing to them, that he *gaue it*, that is, *offered it vp for them*. O sinfull man! Who will venter the saluation of his soule vpon so small a threed: yea, vpon so impudent a lie, as ye make of the sonne of God. O repent, or else you shall one day feill the fierceneſſe of the Lords hoat wrath &

M. Gilbert addes to the institution a new giuing, wherof the scripture makes no mention.

All the ground of the sacrament of the Masse.

indignation vpon your ſoule & carcaſe for euermore. Leaue off therefore to be the cauſe of the damnation of ſoules, for you deceaue them, and makes them beleeue that this monſtrous abhomination of your Maſſe, hes Ieſus Chriſt to be the author of it, while it hes not ſo mekle as a ſillabe in the whole inſtitution, that giues ſa mekle as an inkling of it. Are you wiſer then the wiſeſt of your generation, *Bellarmine*, who for all the arguments that he brings, neuer ſo mekle as once giues an inkling of this your argument. For he thought it was too plaine a lie to affirme a double giuing heir, out of the wordes of the inſtitution: and too abſurd a expoſition to expone, *He gaue*, that is, *he offered it vp*. And therefore he hes no ſik reaſoning for his ſacrifice of the Maſſe. Yea, that whilk ye thinke is plaine out of the inſtitution that Chriſt offered vp his body and his blood in the ſupper: he ſayes, (*v*) *that the action of offering cannot be eaſily diſtinguiſhed and ſeparated from the other actions whilk was done ioyntly there together, by the words of the inſtitutiõ*. And more plainly he ſayes, (*x*) *that the Euangeliſtes hes not expreſly ſaide that Chriſt offered vp himſelfe vnto the Father in the Supper*. This is a plaine ſpeaking: nowe your ſacrifice of the Maſſe, hes no expres warrand out of the inſtitution of Chriſt if you will beleeue him, whoſe controuerſies are allowed by the Pope to be printed. But it may be ye thought that this your doctrine would haue bene ſwallowed vp without further triall, and therefore you regarded not what you write. You haue ſtollen your ſelfe in ſik credite with the ſimple amongſt you, who are deceaued & blinded by your lies, that ye are not aſhamed to be plain ynough in ſpeaking vntruths and lies of the word of God. But the Lorde will recompence this one day. But now to returne to the reſt of the words of the inſtitution, as ye rehearſe them. And laſt of all ye ſay, *Hee gaue his body and blood to his Diſciples to be eaten*: He gaue it ſpirituallie, and they did eate it ſpirituallie: and he gaue the ſacraments of his body and blood, the bread and wine corporally to them, and they did eate them corporally, ſuppoſe for a ſpirituall vſe and end. For that whilk he gaue, they did eat: he gaue the bread and wine, therefore it was bread & wine

whilk

(*u*) Bellar. lib. 1. de miſſa. cap. 12. fol 669.
(*x*) lib. 1. de miſſa c. 24. fol 706.
The ſacrifice of the maſſe hes no expreſſe warrant in the inſtitution of the Supper by their owne confeſſion.

whilk they did eate, and drinke. And therefore the (y) Apost. sayes plainlie, *for whosoeuer shall eate of this bread, &c.* He calles it bread that is eaten. And our Sauiour sayes (z) *Verely verely from hence forth shall I not drinke of the fruite of this vine with you.* That whilk he gaue his Apostles to drinke corporally in the latter Supper was the fruite of the vine, (so the Euangelistes saies.) But Christs blood was not the frutie of the vine: therfore it was not his blood whilk they corporally dranke; but wine, whilk was the fruite of the Vine-tree. I goe forwarde. And when he had done this, ye say, *He commanded his Disciples*, that is, *the lawfull Pastors of the Kirk to doe the same for the remembrance of him to the end of the world.* That is true, that whilk he did heir, he commanded to be done by his Disciples to the end of the world: but neuer a sillabe heir that he offered vp his bodie and blood vnder the formes of bread and wine in the Supper, in a propitiatory sacrifice for the quick and the dead: Therefore he commanded not this sacrifice of your Masse to be done to the end of the world. And whereas yee restrict this commandement, *Doe this*, only to the Pastors, ye haue to vnderstand that as there is some thing heir whilk Christ did, whilk is proper to them, as to be the dispensers of these heauenly mysteries: so there is some actions heir, whilk is common also with them to the people: as to receaue, to eate, to drink these Sacramēts of his body & blood in his remembrance. Seing therefore this commandement, *Doe this*, is to be referred to the whole actions of the Supper: and seing there is some actions in the same, whilk the other Christians should doe also: Therefore this commandement, *Do this*, is not to be restricted to the office of the Pastors only, (whilk ye doe) but common with them to the actions of the people. Now to your conclusion: Seing (say ye) your Priestes does the same in this sacrifice, whilk our Sauiour did: how can I say that your religion in this, was not instituted by Christ. If ye doe the same that he did, indeed I will graunt you it. But you doe not the same whilk our Sauiour did: Therefore your religion in this is not instituted by Iesus Christ. The whilk I prooue. First, Christ took bread and wine in this Sacrament and

(y) 1. Cor. 11.

(z) Matth. 26. 29.

The preists in the masse doth not the same thing that Christ either commanded or did himselfe in the latter Supper.

and gaue it to be eaten and drunken: and bread was eaten, & wine was drunken by his Disciples. But your Priest takes bread and wine, & coniures the substance of it away by your Transubstantiation, and onely remaines the formes of the breade and wine behinde: therefore you doe not the thing whilk Christ did. Secondly, Christ tooke bread and brake it you take bread and hangs it vp, and keepes it in a boxe, to carrie to the seik, and in processions. Thirdly, Christ tooke bread and gaue it to his Apostles: your Priests like gluttons in the sacrifice of your Masse eates it vp euery whit himselfe alone. Fourthly, Christ gaue a Sacrament to strēgthen mens faith: but your Priestes giues a sacrifice to redeeme mens soules. Fiftly, Christ gaue it to be eaten, your Priests giues it to be worshipped. Sextly, Christ gaue bread, your Priestes say they giue God. Seuenthly, Christ gaue the Cupe to his Disciples, saying, *Drinke ye all of this*, your Priest drinkes all himselfe, and takes away the Cupe from the people, both in your sacrifice and sacrament. Eightly, Christ instituted the Supper, and commanded the Kirk to celebrate the same, as he had instituted it: but the Masse hes bene clamped vp by many sundry Popes: one made the *Confiteor*, another the *Introit*: another the *Kyrieeleison*, another the *Gloria in excelsis*: and so forth of the rest, as shalbe prooued afterwarde. Ninthly, Christ intending to celebrate his Supper, changeth not his garment: but the Prieft going to say his Masse, doth naught but cloth and vn-cloath, & euery garment carrying a great mysterie. The Priest saying Masse muste haue his head and beard shauen, and vpon his head a circle of haire, whilk they call a crowne: imitating the Priestes of the Gentiles in this, *Baruch chap. 6. ver. 30.* and not Christ and his Apostles. Tenthly, Christ in the Supper vsed common bread, but the Popish Priest must expresly vse other manner of bread, baked betwixt two irons, whilk is properly, Wafers. Elleuenthlye, Christ made his Supper vpon a Table, the Popishe Priest must haue a consecrate Altar, with some peeces of relickes put in the hole of it, or else a marble stone, in the borders whereof are little peeces of cloth, whilk they call *corporales*, to say

The difference betweene the Sacrament of the Supper, and the abhominable sacrifice of the Masse.

ſay his Maſſe on. Twelfthly, Chriſt in the celebrating of the Supper, preached & taught his Apoſtles: the Popiſhe Prieſt mumbleth betwixt his teeth certaine praiers: he turneth to and from the altar, one while his back, another while his face to the people: now goeth he from one ſide of the altar vnto another: now he ſingeth with an high voice, now with a lowe voice: now he lifts vp his armes, now he caſteth them downe. Briefly, he ſeemeth to be a man whollie mad, not knowing what countenance for to vſe. Thirtenthly, Chriſt in the Supper ſpake in a vulgar tongue, that al might vnderſtand: the Popiſh Prieſt in their Maſſes, ſpeakes in a ſtrange tongue, whilk the moſt part of themſelues vnderſtands not. Fourtenthly, Chriſt firſt brake the bread, and then gaue it to his Apoſtles: the prophane Prieſte firſt ſpeaketh certaine wordes ouer the bread in his Maſſe, and then breaketh it, (or the accidents of it, as they ſay) at their pleaſure. Fiftenthly, Chriſt after he had broken the bread ſayes, This is my body the Popiſh Prieſt ſpeakes the words, without breaking of the bread, and not content with the words of Chriſt, he addeth this word *enim* vnto them. Therefore you cannot M. *Gilbert*, but ſpeake againſt the light of your owne conſcience, when you ſay that your Prieſtes does the ſame in their Maſſe that Chriſt did in the Supper, and heir I appeale your conſcience before the terrible and euerliuing God, and before Ieſus Chriſt that ſhall iudge the quick and the deade, whether ye doe not ſpeake in this againſt the light of your owne conſcience or not, and whether your Prieſts in your Maſſe, does the ſame whilk Chriſt did in the Supper or not? Thinke you not that you muſt ſtand before the liuing God, and giue a reckoning of theſe things. Repent in time, and ceaſe to deceaue the ſoules of your countriemen any more. But to conclude this: What adoe hes your Maſſe with the Supper of Chriſt? what likeneſſe is there betweene the one and the other? In the Supper whilk Chriſt inſtituted in the Scripture, we are remembred of his death & paſsion vpon the Croce, whereby he appeaſed the wrath of God for our ſinnes, and of our duty towards him: whereby we acknowledge in our

conſciences,that we are obliſhed to die to ſinne, ſeing it behooued the eternall ſonne of God by his death vppon the croce, to redeeme vs from the ſame: vpon the whilk ariſes an earneſt thankeſgiuing in the hearts and mouthes of euerie true Chriſtian,for ſo great a ſaluation,purchaſed ſo wonderfully,as by the death of the eternal ſonne of God.In your ſacrifice of the Maſſe is there any ſik thing? Is there any remembrance of his death and ſuffering there? Is his death ſhewen to the people in a knowne language that they may vnderſtand it? Is there any acknowledging of any dutie there,for his death? Is there any true thankeſgiuing there? No,none. But in ſtead of theſe, a heape of wordes in an vnknowne language,and a diuerſity of Apiſh geſtures, & Moriſhe and Iuglers tricks, to feede the eyes of the poore people,whilk neither the people,nor yet many of your ſelues do vnderſtand. In the Supper we are alſo admoniſhed of our ſpirituall coniunction with our neighbour,and of our duetie towards him,in that we are all partakers of one bread,made of many graines, and of one wine made of many grapes: to ſignifie vnto vs that we are all renewed and redeemed by one blood,members of one bodie,liuing by one ſpirit,drawing life,motion,& feeling all from one head,being one with him,and ſo one with others, whereby followes our mutuall duties one toward another. In your Maſſe there is no communion of the bread made of many graines,and of the wine made of many grapes, to ſignify this coniunction and communion, either with Chriſt our heade or amongſt our ſelues, the Prieſt eating and drinking all himſelfe. In the Supper, according to Chriſt his inſtitution by giuing, taking,eating, and drinking of the breade and wine by all the Diſciples, whereby our bodily life is nouriſhed and ſtrengthned, is not only ſignified and repreſented our ſpirituall grouth in that ſpirituall communion with him, whereon our ſpirituall life depends: but alſo in the ſame, all the faithfull doeth truelie by faith eate and drinke ſpiritually his fleſhe & blood,wherby they are made one with himſelfe, fleſh of his fleſhe, and bone of his bones, whereby they are ſtrengthned in that ſpi-

rituall

rituall life, and confirmed in the hope of that glorie. But is there any ſik thing in your Papiſticall ſacrifice? Is there any giuing, and taking, eating, and drinking of bread and wine by the faithful, either to repreſent our cōmunion with Chriſt and amongſt our ſelues, or to ſtrengthen vs in that ſpirituall life through his coniunction. Doe the poore people eate or drinke, either bodily, or ſpiritually in your Maſſe? Is there any action there to ſtirre vp their conſcience? or any inſtruction to incres their knowledge? Are they ought but idle beholders of a pretended myſtery, whilk is both dumb & deaf, and of a Prieſt that eates and drinkes all himſelf alone? So that in ſtead of theſe heauenly diſhes, whilk our louing Father doeth propine vnto vs, vppon his Table in the Supper, what is there in your abhominable ſacrifices, but a feeding with huskes, an apiſhe game, and Iuglers tricks to feede the fantaſies of poore people, that ſees but vnderſtands not, that heares, but they knowe not what. So that in trueth there is as great likeneſſe betwixt Chriſts Supper, and your Maſſe, as is betweene the Table of the Lorde, and the Table of Diuels, and light with darkeneſſe. Seing therefore there is ſik a difference betwixt your ſacrifice in the Maſſe, and Chriſt his Supper, as hes beene ſeene: therefore your Prieſts does not the ſame in the Maſſe, whilk our Sauiour did in the laſt Supper. And therefore howe can you ſay, that your religion in this is inſtituted by Chriſt? And this is ſo euident, that ſome of your owne Doctors and learned writers hes beene forced to confeſſe the ſame. As (*a*) *Petrus á Soto* and (*b*) *Lindanus* cōfeſſes that the ſacrifice of the Maſſe, with many other points of their religion, *is an vnwritten Tradition, whilk hes neither the beginning nor authour of it in the Scriptures of God.* And (*c*) *Gerſon*, a Papiſt, & exponer of the Maſſe ſayes, *that the office of the Maſſe was ordained by Saint Iames and Baſile the Biſhop of Cæſarea, but the Sacrament of the Supper was inſtituted by Ieſus Chriſt.* And he alledges the Canon (*d*) Law for him. So firſt there is three hundreth yeares betwixt *Baſile* and *Iames*, whilk are the compoſers of the Maſſe. Secondly, he diſtinguiſhes betwixt the ſupper and the Maſſe, and he ſayes *the Supper is inſtituted by Chriſt, and*

Some of themſelues hes confeſſed and written that al men may know it, that the Maſſe is but an vnwritten Tradition, and is not inſtituted by chriſt in the Scripture

a) In his book againſt Brentius

b) Lib. 4. Panopl.

c) In Floretum.

d) De conſ. diſt. 1 Canon Iacobus.

græce, Εγγραφως παραδεδο κοτες την μυστικλω ημιν περφρη αν

that is, they haue deliuered that myſtical ſacrifice in write to vs.

and the office of the Masse by S. Iames, and S. Basile. So if he speake true, the Masse and the Supper is not both one, and the Masse is not instituted by Christ, as the Supper is. And so out of your owne mouthes, your Masse is confessed not to be instituted by Christ in the Scripture. Shameleſſe therefore & impudent (Maister *Gilbert*) are ye in affirming that your religion in this is instituted by Christ.

Maister Gilbert Browne.

There are fiue chief things wherein the institution of Iesus Christ consists (as I haue shewed before.) Of these fiue, the Ministers wants three of the chiefest in their communiõ. First, a lawfull Priest or Minister. Secondly Thanksgiuing. Thirdly, blissing. Fourthly, giuing or offering. Fiftly, communicating. First, ane lawfull Minister, as after I shall shewe. Secondly, the blissing of the bread and wine, whilk they haue blotted out of their Scots Bibles, and put in thankesgiuing for the same, as if both were one: not the les, that both the Greeke, and Latine is against them, and signifies two diuerse actions, both done or said in S. Marke at his Supper εὐλογήσας *benedicens*, blissand, and εὐχαριστήσας *gratias agens*, giuing thanks. And thirdly, giuing or offering of his blissed bodie and blood to his Father for his faithful, whilk properly is to sacrifice, as the holy Fathers writes vpon the same. And as for their thanksgiuing, it is but an invention of their owne heade, as may be seene in their Psalme bookes: and their communicating is but of breade and wine, but ours is of the body and blood of Christ. So we only huae the true institution of Iesus Christ, & not they, & that by the triall of the touchstone.

Mar. 14. 22. 23

Maister Iohn Welsche his Reply.

We haue all things that are comprised in the institution of the Supper by Christ You haue them not.

As for the fiue chief things wherein ye say the institution of Christ consists: to wit, a lawfull Minister, 2. Thanksgiuing. 3. Blissing. 4. Giuing or offering. 5. Communicating. We graunt that a lawfull Minister is required, but not a sacrificing Priest heir, becauſe there is no externall and outwarde sacrifice heir, as ye suppone, and as hes bene proued. And seing your Prieste are sacrificing Priests of a sacrifice that hes not a sillabe in the word of God to beare witnes vnto it, and seeing their authority depends of the authority of the Pope, whilk is Antichristian, as shalbe proued heirafter: and seing the most part of your Prieſtes are admitted without the due triall and examination of gifts and manners: and the moſte part cannot preach the Gospell, as experience teaches, therfore

fore in your communion, or rather abhominable ſacrifice of your Maſſe,(for how can it be called a Communion, where the Prieſt only eates and drinkes vp all?) there is no lawfull Miniſter: and ſeeing our offices is lawfull: to wit, the preaching of the Goſpell, the adminiſtracion of Sacraments and Diſcipline: and ſeing our entry to the offices is lawfull alſo: by dew examination of life and doctrine: and ſeing the authority of our calling is from God, who enables whome hee calles with gifts meete to diſcharge the calling, and from his Kirk examining, trying, teſtifying approuing, ordayning, & conſenting vnto the ſame: Therefore in the adminiſtration of our Communion there are lawfull Miniſters. As to the ſecond, Thankeſ-giuing, we grant alſo it is compriſed in the inſtitution of Chriſt his ſacrament, and is required in the celebration of the ſame: But you ſay, our thankeſgiuing whilk we vſe is but an inuention of our own heads, as may be ſene in our Pſalme bookes. Wherunto I anſwer: If ye reſpect the matter contained in our Thankſ-giuing, it hes the warrand of the Scripture, and ſo in that reſpect it is not our owne inuention. If ye reſpect the authority, we are taught & commanded by our Sauiour, both by his example, for he *gaue thankes*: and alſo by his commandement, *Doe this*, to doe the ſame. And ſo in that reſpect it is not our owne inuention. If you reſpect the end, it is Gods glory, whilk is the proper end of all thankeſ-giuing. If yee will reſpect the forme of this thankeſ-giuing: to wit, the words and order wherein it is cōceaued: I ſay, it is left indifferent to the Kirk of God to form their praiers and thankſ-giuings: ſo being the matter, end, & authority of the vſing of them publikly, haue there warrand out of the worde of God. So ſeeing the authoritye to giue thanks, and the matter alſo of our thankeſ-giuing, and end thereof is ſet downe in the worde, and ſeeing the Lorde hes left it free to the Kirk of God concerning the outward form of the ſame, the Scriptures not determining it, whilk your ſelf, I hope, will not deny. For your canon hes many formes of praiers, and thankſ-giuing in your Maſſe, whilk after that forme and order is not ſet downe in the word of God. Therfore,

fore, you iniury the Lords ſpirit and his Kirk, who calles our thankſ-giuing our owne inuention.

As to the third concerning *Bliſſing*, whilk you diſtinguiſh from thankſ-giuing: and ſayes, we haue blotted it out of our Scots Bibles, and put thankſ-giuing in the roome thereof: & ſo you ſay, we want that part. Firſt then, I wil aske you, Did not *Luke* and the Apoſtle *Paule* ſet down the whole forme & the chief points of the inſtitution of that ſacrament? I trow you will not deny it, for it were too plain an impiety for you to ſay, that either *Luke* the ſworn pen-man of Gods ſpirit, or *Paule*, who ſaide, *I haue receaued of the Lord, that whilk alſo I haue deliuered vnto you*, that either of theſe had omitted the hiſtorie of the inſtitution of this Sacrament, a principall point thereof: but either this *Bliſſing* is one with *Thankeſ-giuing*, or elſe they haue omitted a principall point thereof, for neither of them makes mention in theſe places of *Bliſſing*, but onelie of *Thankeſ-giuing*: therefore it is one with Thankeſ-giuing. Secondly, I ſay, either the whole three Euangeliſts, and the Apoſtle *Paule*, in ſetting down the inſtitution of the ſacrament of the Supper, omits a chief thing: to wit, the *bliſſing of the Cup* (whilk I trow ye wil not ſay) or elſe the Bliſſing of the Cupe is one with Thankeſ-giuing: for the Apoſtle *Paule* and *Luke* makes no mention at all of bliſſing, but only of thankeſ-giuing: and the two Euangeliſts *Matthew* and *Marke*, makes no mention of the bliſſing of the Cupe: but ſayes, *that after*, or *Alſo he tooke the Cupe, and when he had giuen thanks*, &c. therfore they are one. Thirdly, if ye wil credite one Euangeliſt exponing another, whereas *Matthew* and *Marke* hes this word, *and he bleſſed: Luke* and *Paule* hes theſe words, *And he gaue thankes*. And whereas *Matthew* and *Marke* hes this word *Bliſſing* after he tooke the breade, they vſe the word *thankeſ-giuing* after he tooke the Cupe, to ſignify that they are both one. And therfore if ye will beleue Scripture exponing Scripture, they are both one. Yea, what will you ſay to (a) *Bellarmine*, who ſayes that *ſome Catholickes contends, that both the words* to bliſſe, *and to* giue thanks *in the Scripture ſignifies one thing*: and therfore they interprete *Thankeſ-giuing*, *Bliſſing*. So if you will credite your owne

Luk. 22
1. Cor. 11

1. Cor 11. 23

a) Bellarm. lib. 1 de ſacr. Eucha. cap. 10.

owne Catholickes, they are both one heir.

And whereas you say, that both in the Greeke & Latine they signifie diuerse things: I answere: Indeed it is true that sometimes they signifie diuerse actions: as (*b*) *Blissing*, for the petition of a blising. But yet sometimes also blising is taken in the Scripture, for thankes-giuing, as both I haue proued in these places, as also, if ye will deny, there is places (*c*) ynow in the Scripture for the contrary. And whereas you say that in *Marke* they signifie two distinct actions, I haue proued before, they are both one.

b) Num 6.

c) Luc. 1. 65 Eph. 1. 3 1. Pet 1. 3

And last of all I say, if by blessing you meane the wordes of the consecration *this is my body whilk is broken for you &c.* as (*d*) *Bellarmine* affirms that the *Romane catechist so exponesit*, and the Theologes commonly teaches the same: then I say wee want not that chiefe point, for we reherse the wordes of the institution. So howsoeuer the word (*blissing*) be taken, either for thanksgiuing, or for the sanctification of these elements to an holy vse, by prayer: whilk is cõprehẽded in the thanksgiuing, or for the words (as ye call them) of the consecration, we haue alwaies this blissing in our communion. And as for your houering and blowing of the wordes of Christ ouer the bread and challice, with your crosing and charming them, after the manner of Sorcerers, with a set nomber and order of wordes and signes: your hyding it: your rubbing of your fingers for feare of crummes: your first thortering, and then lifting vp of your armes: your ioyning and dis-ioyning of thumbe and fore-finger: and sundry other vaine and superfluous ceremonies and curiosities, whilk you vse in blising of the elements: they haue neither command, nor example of Christs institution and action, and the Apostles doctrine and doing, in the Scriptures of God.

Lib. 4. de sacram. Euch. cap. 13

Now as for the fourth, *giuing, or offering* vp of the body and blood of Christ to his Father, by the faithfull: We confesse a giuing to his Disciples, vvhilk you call afterward a communicating. But for another giuing, that is, (as you expone it) an offering vp of his body and blood to his Father, we alluterly deny it, as a thing not so mekle as once mentioned in the

the whole institution, but contrary to the same, and Antichristian: and therefore we vtterly abhorre it, and detests it, as an inuention of your owne, as Antichristian, as idolatry, as abhomination, as that whilk derogates from that blisſed & only one sacrifice, whereby he offered vp himself once vpon the Croce, neuer to be offered vp againe, as the (e) scripture testifies. And *Bellarmine* sayes plainly, that this *offering vp is not expresly set downe in the words of the institution, and that it cannot be easily discerned.*

(e) Heb 9.25 Bellar. lib. 1. de Missa, cap. 12 & cap. 26.

And as for the fifth a *communicating* we haue it, and that not only of the bread and wine, as ye here imagine, but of Iesus Christ God and man, his verye flesh and blood, and al his blissings by faith spiriually: seing therefore we haue all these points whilk are requisite in the institution, a lawfull Minister, thanksgiuing, blissing, giuing, and communicating: therfore wee haue the true institution of Christ in the sacrament. And becauſe in this your abhominable sacrifice of the Masse, (as hes bene said) there is no communion, for the Priest takes all; and becauſe you affirme the personall and corporall presence of Christs flesh and blood in your sacrifice, and the corporall eating and drinking of it, whilk is Capernaiticall and more nor carnall, contrarie to the Scripture, contrarie the nature of a sacrament, contrarie the trueth of Christ his humanitie, and contrarie the articles of our faith of his ascension, sitting at his right hande and there remaining, till his returning in the last daye, all whilk your sacrifice of the Masse, and Transubstantiation in your communion ouerthroweth: Therefore you haue not the true institution of Iesus Christ according to the Scripture. I might end here, but becauſe ye account the sacrifice of your Masse moste heauenly and the principall part of the worship of God, and wee account it a moste abhominable idolatrie:, herefore I will set downe some arguments against the same, whereby if you will you maye perceiue the abhomination of it. First I say, all lawfull sacrifices hes the expres testimonies of the Scripture to warrand the institution of them to bee of God. But your sacrifice of the Masse hes no expres testimonie of the Scripture, where-

Arguments against the abhominable Sacrifice of the Masse.

by

By it can be made manifeſt that it is inſtituted of God: therefore it is not lawfull. What now will you ſay to this, the propoſition you cannot deny, for our Sauiour ſayes, *in vaine worſhip ye me, teaching for doctrine mens commandements.* And *Ieremie* reprooues the Iewes *that they woulde not walke according as the Lord commanded them, but according to their owne willes*. And the Apoſtle condemnes *all voluntarie Religion*. Therefore this is moſt certaine, that that Religion or ſacrifice, whilk hes not expreſſe Scripture whereby it may be made plaine that it is inſtituted of God, is not lawfull: for *all that is done without faith is ſinne*: and *faith hes only the word of God to leane to* : And dare the creature be ſo bolde as to appoint a meane to worſhip God, without the warrand of his will in his worde? Nowe to the aſſumption, what can you ſay to it? Bring me an expres teſtimony out of the Scripture, that God hes inſtituted your Maſſe, and take it to you? Yea, if it be inſtituted in ony place of the Scripture, it is inſtituted in the laſte Supper (for this you graunt your ſelues:) But there is not a ſillabe in the whole inſtitution, that Chriſt offered vp himſelfe in a ſacrifice in the ſame, as hes bene proued: and *Bellarmine* the learnedeſt of your Kirk confeſſes plainly, that the *Euangeliſts hes not ſaide expreſly that Chriſt offered vp himſelfe in the Supper in a ſacrifice.* And therefore others of your owne Religion, Papiſts of great name, hes reckoned the ſacrifice of the Maſſe amongſt *the traditions, whilk hes not their beginning nor author in the Scriptures.* So then by your owne confeſsion, the ſacrifice of the Maſſe hes not expreſſe Scripture to warrand it: yea, it is a tradition, whilk hes neither the beginning nor authour of it in the Scriptures of God. And I would aske this queſtion of you: What can be the cauſe, wherefore the typicall ſacrifices, and all the rites and ceremonies thereof, is ſo expreſlye ſet downe in the Scripture of the old Teſtament, (whilk you will not deny) and this ſacrifice of yours, whilk yee account more excellent then all theſe, not to haue bene expreſly ſet downe in the newe Teſtament, neither the ſacrifice, nor the rites and ceremonies thereof, yea, not ſo meikle as the very name of it? Is the new Teſtament (thinke ye) more obſcure

Math. 15. 9. Ier. 7. 24.

Col. 2. 23.

Rom. 14. 23. Rom. 10. 17.

Bellarm. lib. 1. de miſſa cap. 24.

Petrus a Soto in his book againſt Brentius. Lindanus lib. 4 Panoplie

then the olde Teſtament ? (whilk is abſurde to ſay.) Shall the olde Teſtament be cleare in ſetting downe the ſacrifices and all the rites thereof, whilk is but the ſhaddowe: and ſhould not the newe Teſtament, haue bene at the leaſt, as cleare in ſetting downe the ſacrifice of the newe Teſtament, whilk ye affirme to be the Maſſe, if it were ſik, what an abſurde thing is this? Chriſtian reader aſſure thy ſelf, the Lord Ieſus would haue dealt as louinglie, and plainly with thee, in ſetting downe the ſacrifice of the Maſſe in the newe Teſtament, (if euer he had inſtituted ſik a ſacrifice) as he was in ſetting downe the ſacrifices of the olde Teſtament. But thou may aſſure thy ſelfe, and thy conſcience may leane vnto it, ſince he hath not ſo much as once expreſſed it in all the new Teſtament, therefore he hes neuer appointed it. Secondly, I ſay, in all the places of Scripture whereſoeuer the Apoſtles ſpeaks of the ſacrifices, whilk Chriſtians ſhould offer vp, they euer ſpeake of ſpirituall ſacrifices, and neuer ſpeakes of this their externall ſacrifice of the Maſſe. They neuer remember of this their ſacrifice, of the offering vp of Chriſt in the Maſſe Looke throughout the whole newe (o) Teſtament, and thou ſhall not finde this, as namely, in theſe places noted in the margent. Are you and your Maſſe-Prieſts more wiſe then the Apoſtles are? Whether ſhoule we then thinke & ſpeake as they ſpak and thought, or as ye would haue vs? They neuer ſpak of your ſacrifice of the Maſſe, and bring one inſtance, if ye can: therefore neither ſhould we. We will beleeue them rather then you. Thirdly, that doctrine whilk is expreſly gainſaide by the Scripture, muſt be falſe:) this you cannot deny:) but this your doctrine concerning the often and daily offering vp of Ieſus Chriſt, his body and blood in ſacrifice in your Maſſe, is expreſly gainſaid by the ſcripture: for the Scripture ſayes in ſundry places, that *he hes once offred vp himſelfe*, neuer to offer vp himſelfe againe, *Heb* 10. 10. *By the whilk will we are ſanctified, euen by the offering vp of Ieſus Chriſt once made.* 11. *And euery Prieſt ſtandeth dayly miniſtring, and oftimes offereth one manner of offering, whilk cannot take away ſinne* 11. *But this man after he had offered one ſacrifice for ſinnes, ſitteth*

o) Rom. 12. Heb. 13. Phil. 4. Rom. 15. 1. Pet. 2. Apo. 1

for

for euer at the right hand of God. 14. *For with one offering hath hee conſecrated for euer them that are ſanctified. Heb.9.24. Chriſt hes entred into the very heauen to appeare now in the ſight of God for vs, not that he ſhould offer himſelf often,&c.* 28.*So Chriſt was once offered to take away the ſinnes of many. Heb.7.27. Chriſt died once, whē he offered vp himſelf,* Seing the Scripture therefore affirmes ſo plainlie, that Chriſt *once offered vp himſelfe,* and you affirm that in your abhominable ſacrifice, he offers vp himſelfe often: ſince the Scripture ſayes, the offering vp of Chriſt is *once only* and ye ſay it is often in your Maſſe: Therefore this doctrine of yours is plaine againſt the expreſſe ſayings of the Scriptures. For ſuppoſe ye will haue an vnbloody offering vp of Chriſt, yet the Scripture only acknowledges this bloody offering vp of himſelf vpon the croce.

Fourthly, I will aske you to what purpoſe ſerues the perſonall ſacrifice of Chriſt in your Maſſe? It muſt be for one of two: to wit, either to ſatisfy for our ſinnes, (and therefore ye call it a propitiatorie ſacrifice) or elſe to apply that ſatisfaction once made by his death vppon the croce vnto vs, (the whilk yee affirme alſo of it:) But for neither of theſe is Ieſus Chriſt to be offered vp againe: therefore for no cauſe is hee to be ſacrificed in your Maſſe. Not for the firſt, to ſatisfie for our ſinnes, becauſe the Scripture ſayes plainly, that he hes ſatisfied for our ſinnes, by his once oblation vppon thh Croce, neuer to die againe, and therefore our Sauiour ſayes vppon the*Croce, *It is finiſhed.* And our redemption and ſatisfactiō is aſcriued only to his death once made, and his blood once ſhed. And your ſelues will not deny this, but the death of Chriſt is a ſufficient ranſome and ſatisfaction for all the ſins of the world, and therefore *Bellarmine* graunts this, that *the vertue of his once offering vp vpon the croce, is infinite and euerlaſting, to ſanctifie vs: ſo that there needes not another ſacrifice of the croce, or the repetition of the ſame.* And the treuth of this is manifeſt: for if Chriſt muſt be offered vp in the Maſſe to ſatisfie for our ſinnes, he muſt die againe, and ſuffer againe. For what is it to ſatisfie God, but to pay to God that whilk we owe? And what owe we vnto him for our ſinnes, but death: for death is the

Heb.1.& 9.& 10
Ioh.19.28.
Bellar.lib. 1.de Miſſa.cap.25

ſtipend of ſinne? So that to ſatisfie God for our ſinnes, is to die for our ſinnes: and therefore we ſay, Chriſt hes once ſatisfied for our ſinnes, becauſe he hes once payed our debt, whilk is death: that is, he hes once died for our ſinnes. So thē either Chriſt hes not fully ſatisfied for our ſinnes, by his once death vpon the Croce, (whilk is impiety to thinke) or elſe the Lord craues a debt already payed, ouer againe: (whilk is blaſphemy) or elſe Chriſt needs not to be offered vp in your Maſſe, to ſatisfie for our ſinnes. And ſo your ſacrifice of the Maſſe availles not for to ſatisfie for our ſinnes.

Let vs come to the next: If ye will ſay, he is offered vp in the Maſſe for to apply the vertue of the death of Chriſt vnto vs, (whilk your Kirk alſo ſayes.) Firſt, I ſay, Chriſt is applyed to vs, when he is offered, not to God in a ſacrifice, but to vs in the word and Sacraments: therefore he ſhould not be offered vp to God in a ſacrifice, but offered to vs in his word & Sacraments, that he may be applied to vs: for it is the worde and Sacraments whilk outwardlye applyes Chriſt and his death to vs, and not a ſacrifice: for in a ſacrifice the thing whilk is ſacrificed, is offered to God, and not applied to vs. Next, I ſay, if your ſacrifice ſerues but to apply the vertue of Chriſt his ſatisfaction vnto vs: then it is manifeſt, the ſatisfaction is alreadie made: for firſt the ſalue muſt be made, before it can be applied. So your Kirk heir erres, whilk ſayes your ſacrifice of the Maſſe is propitiatory to appeaſe the wrath of God, and alſo applicatorie to apply the ſame to vs. I ſay thirdly, if Chriſt ſhould be ſacrificed againe, that the vertue of his death may be made effectuall in vs: then alſo ſhould he be conceaued againe in the wombe of the Virgine borne againe, die againe, and riſe againe: that the vertue of his incarnation, birth, death, and reſurrection, ſhould be applyed vnto vs: for will you ſay, that he muſt be ſacrificed againe to apply the vertue of his ſacrifice vpon the croce vnto vs: and what reaſon then can ye pretend for you wherefore he ſhould not be incarnate againe, die againe, and riſe again that the vertue of theſe may be applyed to vs? Doe you think this abſurde? What is the cauſe then that ye will not bluſhe

at the other. Fourthly, I say, if your sacrifice of the Masse be an application of Christ his sacrifice: then it is not the sacrifice it self: for the applying of the salue, is not the salue it self: and therefore since you say that it is the applying of Christ his sacrifice, wherefore should ye say that Christ is sacrificed in it: for these two cannot stand together. Fifthly, in Baptisme, the sacrifice of Christ, and the vertue of his death is truely applyed vnto vs: and yet ye will confesse that Christ is not sacrificed in Baptisme. Wherefore then may not the vertue of his death and sacrifice, be applyed to vs in the sacrament of the Supper, and yet he not sacrificed againe in it? And last of all, neither you, neither any creature shoulde appoint or make moe meanes of the applying of Christ & his death to vs, then is set downe in his word: but his word only sets downe the inwarde operation of Gods spirit applying it to vs, and faith vppon our part apprehending it: and the worde, the sacraments, and discipline proponing and confirming the same vnto vs. But neuer a sillabe in the whol scripture, that the Lord hes appointed your sacrifice of the Masse to apply the death of Christ vnto vs. Seing therefore your sacrifice of the Masse, neither satisfies for our sins (for Christ by his death hes done that sufficiently) nor yet applyes the satisfaction once made by the death of Christ vnto vs, (for that is done by the spirit and faith inwardly, & by the worde sacraments, and discipline outwardly, and that sufficiently:) Therefore your sacrifice of the Masse is needlesse, and serues to no vse in the earth.

Fifthly, the Scripture euer conioynes with the sacrifice of Christ, his death: so that he cannot be sacrificed but by dying, as the Scripture plainly testifies, *Heb.*9.25. and 26. *Not that he should offer vp himselfe often, for then must he haue often suffered from the foundation of the world.* The same may be seene also in sundry other places, wherof I haue quoted a few on the margent. So the Scripture sayes, if he must be often offered vp, he must often suffer. And *Bellarmine lib.*1. *de Missa, fol.*725. sayes, *That if there be not a true and a reall slaughter of Christ in the Masse, then the Masse is not a true and reall sacrifice.* But the Scrip- Heb.9.25. Heb.9.26.

ture sayes plainly that he hes *but once died*, and I trow you wil not say that he is to die againe: Therefore seeing he cannot die againe, he cannot be offered vp againe: for the Scripture acknowledgeth no sacrifice of Christ, but that whilk is ioyned with his death.

Lib. 1. de Missa cap. 2. fol. 693 & 604. Cap. 27. lib. de Missa, fol. 726. & cap. 2. fol. 604.

Sextly, *Bellarmine* graunts that in all externall sacrifices, the sacrifice must be changed. *It is also required* (sayes he) *in a true sacrifice, that that whilk is to be sacrificed be alluterly destroyed.* And in another place, *That whilk is offered is ordayned to a true, reall, and voluntare destruction.* But Christ now being glorified cannot be changed and alluterly destroied: therefore he cānot be sacrificed, if your selues speake true: or else as oft as he is sacrificed in your Masse, he is alluterly destroied, whilk is blasphemie.

a) Heb. 10. 18
b) Heb. 1. 3

Seuinthly, the scripture sayes, *Where ther is remission of sinnes there is no more offering*: that is, all externall propitiatory sacrifices ceases: but remission of sinnes is already obtained by the death of Christ, as the (*b*) Scripture testifies, and your selues will not deny. Therefore there needes no more oblation of Christ in your Masse for the same.

c) Heb. 9. 22

Eightly, the (*c*) Scripture saith, *That without shedding of blood there is no remission*: but in your sacrifice of the Masse there is no shedding of blood, as your selues graunts, for ye call it an vnbloody sacrifice: therefore by your sacrifice of the Masse there is no remission of sinne.

(d Heb. 5. Heb. 7

Further, the (*d*) Scripture acknowledges no other Priest of the new Testament, but Christ only, *These Priests* sayes the Apostle to the Hebrewes, speaking of the Priests of the olde Testament, *were many, because death hindered them to indure: but he*, speaking of Christ, *because he abydes for euer, hes an euerlasting Priest-hoode, whilk cannot passe from one to another*. So Christ is the only Priest of the newe Testament. Now if it be true whilk you say, that Christ is offered vp in your Masse, and that by your Masse-Priestes, then are there moe Priests of the newe Testament then Christ, whilk is plaine against the Scripturs. What will you say to this? That Christ is the principal priest of the new Testament, and yours are secondary Priestes and

vnder

vnder him, by whoſe miniſtry he offereth vp himſelf to God But firſt, was not the Prieſts of the old Teſtament onely ſecondarie Prieſts? this you will not deny, ſeing their ſacrifices were figures of his, and their Prieſthood figures of his Prieſthoode. But the Apoſtle oppones the Prieſthoode of Chriſt, not to another principall Prieſthoode, but to the Prieſthood of men, whilk was but ſecondary, and ſayes it cannot ſtande with that ſecondary Prieſthood in the olde Teſtament: therfore it cannot ſtand with your Prieſthoode of the new Teſtament. And the reaſon whilk the Apoſtle alledges will not only ſerue, to exclude the Prieſts of the old Teſtament, that was but ſecundary Prieſts alſo: but alſo all other ſacrificing Prieſts whatſoeuer, of the propitiatory ſacrifice of the newe Teſtament. For the reaſon is, becauſe *he bydes for euer, and hes a Prieſthoode whilk cannot paſſe from one to another*, whilk wil ſerue aſwell againſt your Maſſe-Prieſts, as againſt them: for they are mortall as the Prieſts of the old Teſtament were: and his Prieſthoode cannot paſſe from one to another, as it might haue done amongſt the Prieſts of the olde Teſtament, and alſo does amongſt your Prieſts. For to what purpoſe ſhould your Prieſthoode and ſacrifice ſerue, ſeing Chriſt his ſacrifice hes fulfilled al the types of all the ſacrifices of the olde Teſtament? If you ſay, to ſignifie Chriſt his ſacrifice to come, as theirs did: then that is falſe, for he is ſacrificed already. But if you ſay, to ſignifie and repreſent his ſacrifice alreadie done: then I ſay, what needes him to be ſacrificed againe for that purpoſe? for the word and ſacramentes does repreſent him ſufficiently: and ſo your Maſſe needs not to repreſent his ſacrifice. And if you ſay it repreſents his ſacrifice: then I ſay, it is not one with that ſacrifice of his vpon the croce, whilk you will be loth to graunt, for your Kirk ſaith, that it is one with that in ſubſtance. And I ſay farther, if you will ſay with *Bellarmine, That this place of the Apoſt. only excludes abſolutely the multiplication of Prieſts in the ſame dignitie and power with Chriſt*: that then they exclude yours alſo. For if you offer vp the ſame ſacrifice whilk he offered vp, then you haue the ſame power & dignity whilk he had. But this you ſay you doe: for it is no matter

Bellar. lib. 1. de Miſſa, cap. 25

matter of the difference of the manner, ſince the ſacrifice is one. Seing therefore Chriſt God and man, whilk ye ſay yee offer vp in your Maſſe is of that ſame dignity, whilk he was of, when he was offered vp vpon the croce: and ſeing the equall dignity of the ſacrifice makes the equall dignity of the Prieſt that offers it vp: therefore ſacrilegious are your Maſſ-Prieſts, and excluded heir by the Apoſtle. And thirdly, I ſay, This is a vaine diſtinction of yours, of principall and chiefe Prieſt, and ſecondary Prieſts: for this is the nature of this ſacrifice of Chriſt that it cannot be offered vp by none, but by himſelfe. And fourthly, if your Maſſe-Prieſts be but Miniſters in this ſacrifice, and Chriſt the principall, (as you ſay) who offers vp himſelf by you: then I ſay, as ye offer vp Chriſt as inſtruments, for your ſinnes and the ſinnes of the people: it ſhould followe that Chriſt offers vp himſelf in your Maſſe by you, for his owne ſinnes, and the ſinnes of the people: But this is blaſphemie, and expreſly gainſaide by the Scripture. Heb. 7. 27. And laſt of all, I ſay, ſeing (as your Kirk ſayes) Chriſt his ſacrifice in the Maſſe is one with that ſacrifice vpon the croce: therefore as Chriſt offered himſelf vpon the croce, without the miniſtery of ſecondary Prieſts, ſo ſhuld he be offered vp in your Maſſe, without the miniſtrie of the ſame, or elſe it is not one with that. So your Maſſe-Prieſts are nowaies to be called ſecondary Prieſts to Chriſt, except in that reſpect that *Iudas*, with the band of men of warre and hie-prieſts, were the inſtruments and miniſters of Chriſt his taking, death, & crucifying: euen ſo you are the inſtruments and miniſters of the crucifying of Chriſt daylie in your Maſſe, ſo far as in you lyes: and in this reſpect brook ye your ſtile of Maſſe-Prieſts. And becauſe they haue a cõmon diſtinction in their mouths of a bloody and an vn-bloody ſacrifice: for they affirme that ſacrifice of Chriſt vpon the croce to be bloody, and that ſacrifice of him in the Maſſe to be vn-bloody: Therefore I will take away this refuge & vaine ſtarting hole from them. And firſt I ſay, this diſtinction of theirs of a bloody, & vn-bloody ſacrifice of the ſelf ſame thing that is ſacrificed, wants al warrand in the worde of God. For there is not ſo meikle in the

whole

whole new Testament as a sillabe, that telles vs that there is a proper sacrifice of Christ whilk is vn-bloody: and you ar neuer able to bring one instance to the contrary. Secondly, I say, it is repugnant to the Scripture: for the* Scripture only acknowledges sik a sacrifice of Christ as is ioyned with his death, as hes bene proued before. See *Heb.*9.24.25. *Not that he should offer himself often, for then should he haue suffered often since the beginning of the world.* Now if the Apostle his argumēt be true, that Christ cannot be offered vp often, because then he must die often: then this doctrine of yours is against the scripture, ý sayes, Christ may be offered vp often, and yet not die often. But if you wil say, this is spoken of that bloody sacrifice: I graunt that: and I say the Apostle knewe not, nor neuer spak of another sacrifice: and therefore your doctrine is vaine, that would haue another sacrifice, then euer the Apostles in the whole Scripture hes made mention of. And I say thirdly, this distinction of yours cannot stand with your owne doctrine: for if there be a true sacrifice of Christ properly in your Masse, as ye say, then his blood must be truely shed, and he must truelie die, (for this is the nature of all sik sacrifices for sinne, as *Bellarmine* graunts it) *lib.*1.*de Missa, fol.* 725. saying, *If there bee not a true and reall slaughter of Christ in the Masse, then is not the Masse a true and reall sacrifice*: And also, *In all true, real, and externall sacrifices, the sacrifice must be a thing sensible and must be made holy of a prophane thing*, as *Bellarmine* confesses: & these conditions he requires in the definition of the same: but this, I hope, ye will not say of Christ: for he is holye alwayes, and is insensible in your sacrifice, & cannot be slaine againe: therefore properly there can be no true sacrifice of Christ in your Masse, by your owne doctrine. To conclude this then: For these causes wee reiect this abhomination of your Masse. First, because Christ cannot be offered vp in a sacrifice, but he must die also, as hes bene prooued, and the Scripture testifies that he hes once died, and all christians confesses it. Secondly, because the death of Christ is a sufficient satisfaction for our sinnes, and so we neede not that he should be offered vp againe to satisfie for the same. Thirdly,

Heb.10.10.11.12. 14. Heb 9.24.25.

becauſe the ſpirit of Chriſt and faith, by the outward means of the word & ſacraments & cenſures, is a ſufficient meane to apply him to vs, and ſo wee neede not the ſacrifice of the Maſſe for that end. Fourthlye, becauſe Chriſt onely is the Prieſt of the new Teſtament, who hes no ſucceſſors, & whoſe Prieſthood cannot paſſe from one to another, becauſe he liues for euermore, and he only can be ſacrificed by himſelf, & therfore he only can offer vp himſelf, whilk he hes once done vpon the croce. Fifthly, becauſe the ſacrifice of Chriſt vpon the croce is perfite, and the vertue of it indures for euer, and it cannot, nor ſhould not be reiterate. Sextly, becauſe the Scripture propones Chriſt now ſitting in glorie at the right hand of his Maieſty, and not vnder the formes of bread and wine in your ſacrifice. And ſeauenthly, becauſe it is but the deuiſe of man, wanting God to beare witneſſe to it in the Scripture, repugnant to that only one ſacrifice of his vppon the croce, aboliſhing the frutes of his death and paſsion, turning the ſacrament of the Supper in abhominable idolatrie, cauſing men to worſhip a bit of bread, as the ſonne of God: and laſt, becauſe it ſpoiles men of the fruite of the ſacrament Therefore in all theſe reſpects it is abhominable, to be deteſted, and in no ſort to be communicated with.

The teſtimonies of the auncient Fathers againſt the ſame, euen vntill the thouſand yeare after Chriſt

Vnto this I will adioyne ſome teſtimonies of ſome of the auncient Fathers, whereby it is manifeſt what their doctrine and iudgement was concerning this point. (a) *Clemens Alexandrinus*, who was neir the Apoſtles dayes, ſayes, *Wee ſacrifice not at all vnto God*, meaning with a reall and externall ſacrifice *but we glorifie him who was ſacrificed for vs*. And then hee ſubioynes what kinde of ſacrifices they offered vp to God: to wit, *a ſacrifice ſpirituall, of themſelues, of prayer, and of righteouſneſſe*: and vpon what aultar, to wit, *vpon the aultar of their ſoules, with the perfoome of their prayers*. (b) *Iuſtinus Martyr* ſaies, *I dare* ſaies he, *affirme that there is no other ſacrifice perfite and acceptable to God but ſupplications, and thankeſgiuing*. And he ſayes, *that Chriſtians hes learned to offer vp theſe ſacrifices only*. (c) *Tertullian* ſaies, That *it behooues vs to ſacrifice vnto God, not earthly, but ſpirituall things, ſo we read as it is written, a contrite heart is a ſacrifice to God*. (d) *Origen* ſayes,

a) Li. 2. Pædagog. cap. 2. & in ſtrom

b) In Tryphon. & in expoſ. fidei.

c) aduer. Iudæos.

sayes, *The blood of Christ is only sufficient for the redemption of al me, what neede then hes the Kirk of ony other propitiatory sacrifice?* And as for the sacrifice of Christians, he sayes, *they are their prayers and supplications.* It was a common reproach wherewith the Christians was charged by the Pagans three hundreth yeare after Christ, that they had no altars; vnto the whilk their common answere was, *that their altars was a holy soule, not corruptible altars, but immortall altars.* If then the Christians had no materiall altars the first three hundreth year after Christ as (e) *Clemens Alexandrinus*, (f) *Origene*, *Minutius Fœlix*, and (g) *Arnobius doe testifie*: therefore it must followe they had no externall sacrifices nor Masses all that time: so there was no Masses the first three hundreth yeare after Christ, seing there was no altars. (a) *Epiphanius* sayes, *That God by the comming of Christ hes taken away all the vse of sacrifice, by that one sacrifice of Christ.* (b) *Athanasius* sayes, *that the sacrifice of Christ once offerced vp, hes accomplished all things, and remaines for euer, and that he is a Prieste without succession.* The same sayes (c) *Basile.* And he saies further, *There is no more question of a continuall sacrifice: for there is but one sacrifice whilk is Christ, and the mortification of his Saints.* Because it were ouer longsome to set downe the sentences of the rest, therefore I will only quote them on the margent: & I would desire Maister *Gilbert* to reade the same. And if hee will beleeue them, I am sure he will leaue off to be a Masse-Priest any longer: for they all aggree in this, that the sacrifice of Christ vpon the croce, hes accomplished all the sacrifices of the old Lawe: and that the vertue of it is euerlasting and therefore should not be reiterate: and that the sacrifice of Christians are not propitiatorie, but only spirituall.

Seing therefore the sacrifice of the Masse was so long vnknowne to the Kirk of Christ, it remaines now that we show by what degrees it crap in: for as after the going downe of the Sun, darkenes commes not in immediatly, but there is a twi-light before the darkenes come: euen so after the bright

d) In epist. ad Rom & in homil 2. in Cant. & lib. 8. contra Celsum

e) Lib. 7. Strom.
f) Ibid. cont. Celsum
g) Lib. 2. & 4

a) Contra Mart. hæres 42. & 55
b) In orat. 3. cont. Arrianum
c) In Esaiæ cap. 1. Irenæus lib. 4. cap 34. Cyprianus de Baptismo Christi Athenag. in Apolog. pro Christianis. Lactant. lib. 6. ca. 26. Euseb. de demonst. lib. 1. cap 6. & lib. 3. cap. 4 Greg. Nazianz. in Pasch. orat. 2 Euseb. Nissen. de cœna Domini. Chrysost. aduers. Iudæos orat 4. & in Ioh. hom. 17. & ad Heb. hom. 13. & homil. de cruce & spirit. 3. & in Matth. hom 83. & ad Heb. hom. 26. & hom 17. & hom. 7. Cyrillus lib. 1. cont. Iulianum

& ad Hebræos homil. 11. Ambrosius ad Heb. cap. 10. & ad Theod. epist. 28. & in epist. ad Rom. cap. 12. Hieronymus in Esaiam, cap. 1. & in Psal. 26. & 49. & 50. Augustinus de fide ad Petrum Diacon. cap. 2. & de Trinitate lib. 4. cap. 1. & 14. & in Psal. 49. & de ciuitate Dei, lib. 10. cap. 4. & 6. Idem de tempore.

ſtarres of the primitiue Kirk had ended their courſe, in proceſſe of time, and peece and peece: firſt, *the third part of the Sunne, Moone, and ſtarres were darkened*: till at the laſt *the bottomles pit was opened, & that great darkenes came vp, as the ſmoake of a great fornace, that darkened both the Sunne and the aire.* Out of the whilk this great abhomination of the ſacrifice of the Maſſe did proceede. For (e) *Bertrame* who liued betweene the 800. and 900. yeare after Chriſt, ſayes, *Our Sauiour hes done it once in offering vp himſelfe: for he hes once offered vp himſelf for the ſinnes of the people: and this oblation is alwaies celebrate euery day, but in a myſterie*: and he ſayes, *that once oblation of Chriſt is handled euery day by the celebration of theſe myſteries or ſacraments, in the remembrance of his paſsion.* There he oppones a real ſacrifice to a myſtery, & Chriſts ſacrifice once made, to a daily commemoration or remembrance of his ſuffering. (f) *Haymo* ſiklike, reckoning out the ſacrifices of Chriſtians, he calles there, *the praiſes of the beleeuers, the penitence of ſinners, the teares of ſupplications, their prayers, and almes.* (g) *Theophilact*, who liued in the 900. yeare after Chriſt, he ſayes, *That there is but one ſacrifice, and not many: becauſe Chriſt hes offered vp himſelf once.* And he ſayes in an other place: *Chriſt hes offered vp himſelfe once, a ſufficient ſacrifice for euer, and we haue neede of no other ſacrifice: to wit, propitiatorie.* And (h) *Anſelm* who liued in the 1000. yeare of God and after, he ſayes, *That whilk we offer euery day is the remembrance of the death of Chriſt, and that there is but one ſacrifice, not many: for it hes bene once only offered vp.* And again, *Our Lord*, ſayes he, *bade take eate, not ſacrifice and offer vp to God.* So this was the doctrine of the moſte learned, who liued 1000. yeares after Chriſt, that Chriſt offers vp himſelf but once, and that ſacrifice was ſufficient and euerlaſting, and the ſacrifices of Chriſtians are ſpirituall: and the ſacrament (whilk they called ſometimes a ſacrifice) was a commemoration of Chriſts one ſacrifice, once offered vp vpon the Croce. But from thence vnto this time, this abuſe and ſacrifice of their Maſſe crap in, but by diuerſe degrees, and by the concurrence of many cauſes.

e) Bertram. de corpore & ſang. Domi. in Heb. 7.

f) Haymo in cap. 5. Oſe. & in cap. 2 Abac. & Malac. 1.

g) Theophilact in Ioan. cap. 8. & ad Heb. cap. 10

h) Anſelm, in ep. ad Heb. cap. 10.

The degrees and meanes wherby the sacrifice of the Masse crap in.

First, I will set downe the estate of the publick worship of God *in the Primitiue Kirk, the first 300. or 400. yeares after Christ, and then the meanes and degrees whereby this abhominable sacrifice crap in.*

FIrst, it is manifest, that in the primitiue Kirk, the communion or sacrament of the Lords Supper, was ministred euery weeke once, vpon the Lords day: and in some place it was ministred euery day, as appeares by these places. And therefore *Ambrose* who liued in the three hundreth age, exhorteth to a dayly receauing of it. Next, from the Communion was excluded, first these who were not sufficiently instructed in the grounds of christianity, who were called *Catechumeni*, that is, catechised and instructed by questions and answeres. Next, these who had not ended out their repentance, and satisfaction to the Kirk, who were called *Pœnitentes*, that is, penitents. And thirdly, these who were possessed with an euill spirite, who were called ἐνεργούμενοι. All these, after that the first praier, the reading of the Scripture, the sermon, and the rehearsing of the Creede (at the whilk they were present) were ended, they were commanded by the Deacon to retire themselues, and to depart out of the assembly or congregation, that place might be giuen to the faithfull, who was to communicate, in these words: *Ite, missa est*: that is, Goe your way, depart. And from this first came the word Masse in the Kirk of God: and this *Bellarmine* confesses, whilk in Latine is called *missio*, or *dimissio*, or *missa*: and in the Greeke ἀπολυσις. For the Pagans vsed that same word after their sacrifice was ended. And the abuse easily growing in the frequent vsing of this word, it came to passe by time, that all the worship of God, as the first praiers, the singing of the Psalmes, the reading of the Scripture, the preaching of the word, the rehearsing of the simbole, whilk was performed in

Iustin. Martyr. in apolog, 2. & Ter, tul, apolog. Aug, de consecrat dist 2 cap, Quotidie Ambros, lib, 5, ca, 4, de sacramen

The origen of the word Masse Lib, 1, de missa, cap, 1

In Apule, lib, 11 de metamorph

As Bellarm. confesses lib. 1. de missa cap. 1. Conc. Valent. ca. 1 Bellarm. ibidem. Alcuinus a Papist de officiis Eccles cap de celebratione Missæ

the assembly before the dimission of these who were catechised, was called *Missa Catechumenorum*. And the rest of the worship of God whilk was done after their departure, to the dimission of the faithfull, as the celebration of the Supper, &c. was called *Missa Fidelium*. So then this word Masse, whilk the Kirk of Rome ascriues nowe vnto their pretended sacrifice, came first from the dimission, or skailling of the people (as they call it) from the Lords seruice, and was neuer heard of in the Kirk of Christ, nor read of in any authour, Hebrewe, Greeke, or Latine, for the space of 400. yeare almoste after Christ. And *Ierome* who liued in the yeare 422. and was an Elder in Rome, who write so many volumes, made no mention of this word Masse, at all. For that commentary of the *Prouerbes* whilk is ascriued vnto him, where mention is made of the Masse,* is not his: for beside other things there, mention is made of *Gregorie*, who liued almoste 200, yeare after him. And *Ambrose* makes mention of it only once, and Saint *Augustine* twise or thrise, for al the volumes whilk they write if these books be theirs. For *Erasmus* in his censures vpon the sermons *de Tempore*, saies that many of them are found vnder the names of other authours, and sauours little either of *Augustines* learning, or phrase. See *Iames Gillotius in præfat. ad Ambros.* And that neither of them in the exponing of the matter of the Sacrament, whilk they handled most largely: the one in sexe bookes, and the other most largely and frequently, and in the foresaide places: they vsed it in a far other sense, then it is taken nowe in the Kirk of Rome: for by this worde they neither vnderstood a sacrament, nor a sacrifice, as the Kirk of Rome does. For (*a*) *Ambrose* takes it for the whole seruice whilk was proper to the faithfull. And *Augustine* in (*b*) one place, for the dimission of these who were catechised: and in the (*c*) other two places, for the whole seruice, aswel of the *Catechumeni*, as of the faithfull. So rarely was it vsed by the lights of that age, and in a far other sense, then the Kirk of Rome takes it now. But what a strange change hes falne in this word Masse, the abuse growing by time more & more? First, from a commandement to the people to depart, *Ite, missa*

See Marianus Victorius Reat. in præfat. in 8. tom. operum Hier.

a) Lib. 5. epist. 33.
b) In serm. 237. de tempor.
c) In sermone de tempo. 251 & 91

miſſa eſt, and that in euill latine, for *Ite, miſſio* or *dimiſſio eſt*, it paſſed to ſignify the ſeruice of God, and from thence to ſignify a ſacrifice, and from thence to ſignify that *opus operatum*, that work wroght of that abhominable ſacrifice of the Maſſe for the quick and the dead: ſo that now in end it holdes that place in the Romane Kirk, that *Minervas* image, whilk (as was ſuppoſed fell out of heauen in a temple, in the cietye of Troy) did holde amongſt them: ſo that, as they thought it was their onely protection and fortreſſe, and as long as they kept it, they were in no danger to haue beene ouercome by the Grecians their enemies. So doth the Papiſtical kirk think of this their Maſſe: and this for the 2. point, of the forme of the publick worſhip of God in the primitiue Kirk. Thirdly, after the dimiſsion of the *Catechumeni*, the faithfull who was commanded to remaine and communicate, they did offer vp of their goodes, and firſt fruits vnto God, before they did communicate: whilk (for the moſt prrt) was of breade and wine: or of their firſt fruits of cornes & raſings, whereof ſo much was taken, as did ſerue for breade and wine to the communicants. And the reſt that remained, was eyther eaten in common amongſt the faithfull, whereof alſo ſome was ſent vnto them who were ſicke, or abſent, in a teſtimonie of their communion with them: (from whence ſprung that abuſe and idolatry in the Kirk of Rome, in carrying of the ſacrament, whilk they call the Lord God, to the ſicke) or elſe was diſtributed vnto the poore. And when the Kirk waxed riche, as it did after the time of *Conſtantine*, the oblations abounded: and a part thereof was alſo imploied vnto the maintenance of the miniſtrie, as *Ierome* witneſſes ſaying, *Clerici de altari viuunt: altari ſervientes, altaris oblatione ſuſtentantur*. The Cleargie liues of the altar, and are ſuſtained by the oblations therof: The whilk begat auarice in them: & their auarice brought in the ſacrifice of the Maſſe, as we ſhall ſee afterward. Nowe theſe oblations whilk were giuen by the faithfull, for the ſuſtentation of the miniſterie, for the reliefe of the poore, & furniſhing materials to the communion, was called after the cuſtome of the olde law *ſacrifices.

The origen of the ſending of the Sacrament to the ſicke.

Phil. 4. Heb. 13
Iren. lib. 4. cap. 32
Cypr. de Eleemoſina.

So

So the Apost. *Paule, Irenæus,* & *Cyprian* calles them. And *Paulinus epist. de gazophyla. pag.* 349. calles the place where these offerings was presēted, a Table. And these was presēted vnto the (*a*) Minister, who by praier did consecrate them vnto God, as is manifest by the praiers set down in the Liturgies. *Tua ex tuis tibi offerimus*: that is, *Of thy owne, wee offer thy owne things vnto thee.* And, *Has oblationes famulorum, famularumque tuarum benignus assume, quas singuli obtulerunt*: that is, *Mercifully receaue these oblations of thy seruands whilk euery one of them hes offered vp to thee*: and sundry other praiers of the Masse, whilk can no waies be spoken of the sacrifice of the sonne of God, without blasphemie, as shall be seene afterward. And this was the estate of the Kirk three or foure hundreth yeare after Christ. But the loue of God decaying, and the hearts of men and wemen waxing colde in the worship of God, the people did not communicate so oft. And therefore we reade of the complaints of the (*b*) Fathers, of the rarity of the communicants, and of their vehēment exhortations to the people to cōmunicate euery day: or at the least, euery Saboth. But these exhortations did not profite, and therefore there was (*c*) Canons and lawes made, to bind the people to communicate, at the least, euery Saboth: otherwise, to be thrust out at the Kirk dores. And also (*d*) Ciuill lawes for that same effect. But these lawes did gaine but little: for whether it was the obstinacy of the people, or that they were not preased vnto it by their Pastors, they did waxe more and more negligent in communicating. And therefore (*e*) Lawes were made, that if not oftner, at the least thrise in the yeare the people should communicate: to wit, at Pasche, at Christis time, & at Pentecost, otherwise not to bee reputed as Christians. But for all this the people did not communicate, for the most part: so that in end a (*f*) law was made, that at the least once in the yeare they should communicate: to wit, at Pasche. The whilk custome is yet kept in the Kirk of Rome. So by these degrees the Communion was loste in the celebration of the Supper amongst the people: first, from a dayly communion in some places, to once in the weeke, and from thence

a) Iustin, Mart, apolog. 2

The meanes and degrees whereby this abhominable sacrifice of the Masse crap in and was conceaued, formed brought foorth, strengthened, & embraced of all.

b) Ambros, lib, 5, c 4, de sacram: Chrysost, in epist ad Ephes, August epist, 119

c) De consecratione distinct, 1, cap Episcopus, & dist 2, cap, Peracta, & cap, Hi qui intrant

d) Carol, magnus lib, 1, cap, 138, 182, 167

e) Distinct, 2, cap Sæculares, & cap Si non. & cap, Scis homo Ciuil lawes, lib. 2 cap, 45. ad 3, 38

f) Extra, de penit & remiss, cap, Omnis

thence to thrise in the yeare, and from thence to once in the yeare: so that ordinarily there did none communicate but the Ministery and Cleargie. But in processe of time this corruption ouertooke them also: and therefore (g) Lawes, both Ciuill and Ecclesiasticall was made, to constraine them to cõmunicate: & that at the least two or three should cõmunicate with the Priest: the foot-steps whereof yet remaynes in the abbacy of *Clugnie*, where the Deacon and sub-deacon cõmunicats yet with the Priest. And of this came the distribution of the bread of the sacrament in three peeces, according to the nomber of the communicants, whilk is yet vsed in the Kirk of Rome, suppose they haue drawn it now to signify a mysterie: and these three at the last was brought to one, and this one to the Clarke that rang the Bell. And at the last, some of the Priests themselues did abstain from cõmunicating: and therefore lawes was made, aswell (h) Ecclesiasticall, as (i) Ciuill, to constraine them to communicate at all times, after the consecration. So that by these degrees the communion in the sacrament, was lost also amongst the ministry: first, from an ordinary communion whilk they vsed it passed to three or foure, & frõ the three to one, & frõ this one to the Clark that rang the bell: & ofttimes to the Priest himself alone. And this losing of the cõmuniõ in the celebratiõ of the Supper, first amongst the people, next amongst the Cleargie, was the first step to their pretended sacrifice. Now when the people did communicat, there was so much bread and wine, in a great quantity brought to the Table, to bee consecrate by praier, as might serue them. Then as the nõber of the communicants decaied, so was the bread & wine proportionably diminished. And as it came to this at the last, that none did communicate but the Priest & his Clark, and oftentimes none but the Priest only: so no more bread & wine was brought to the table, to be consecrate, but that that serued him. And so from many breades it came to one: and from a great breade to so smal a bread, that it might be parted in three: and in end it is come to the quantity of a denier, as *Durandus* a Papist sayes. And siklike of the wyne, frõ many great vesshels, to small pottels, from many Cupes, to

g) De consec. dist 1. cap. Hoc quoque. & cap. Omnes fideles.

h) De consec. dist. 2 cap. Velatum est. (i) Carol. magn. lib 5. cap. 93. & lib. 6 cap. 118. & addi. 3 cap. 7

The first step was the losing of the communion in the celebration of the Supper, first amongst the people, and then amongst the Cleargie.

The second degree or step was the diminishing of the materials of the communion.

one: and from a great Cupe to a ſmall. And this was the ſecond ſtep to their pretended ſacrifice . Thirdly, from the peoples negligence in communicating, proceeded their negligence in bringing their oblations: for theſe two were ioyned together, their communicating and their offerings, a part whereof was taken for the maintenance of the Cleargy But the Prieſts they would not want their offerings, & therfore they procured ciuill lawes to be made, to conſtraine the people to bring their offerings. Therefore *Charles* the great made a law, *That the people might be admoniſhed to communicate, & to bring their offering euery Sabboth*: for the one ceaſing, the other ceaſed alſo: and the Prieſt did demand the one, vnder the pretext of the other. And heir was the third ſtep, the auarice of the Prieſts . But while as neither ciuill nor Eccleſiaſticall lawes could preuaile with the people to make them to communicate, and to bring their offerings: they deuyſed this damnable doctrine, and taught it to the people, *That not only the Lords Supper was a ſacrament, and ſo was profitable onely to them that did communicate, but alſo it was a ſacrifice to God, and therfore was profitable for all them that were beholders of it, & by the merite therof they might obtaine mercie and grace: yea, that it was not only meritorious to the beholders, but alſo to all theſe for whome the Prieſt ſaide it, aſwell dead as liuing, abſent, as preſent, not only for the ſoule, but alſo for all other neceſsities, aſwell of beaſtes as of men, ſo being they brought their offerings alſo to the Prieſt, the whilk they taught to be meritorious both for them and theirs*. For to keepe the people therefore in ſome deuotion, as we ſay, and for to mooue them to bring their offerings vnto the Prieſts, this doctrine of Chriſts ſacrament, that it was a moſte meritorious ſacrifice, and of the peoples oblations, that they were profitable for them & theirs, was firſt invented by the auaritious cleargie, and taught to the people. And therfore *Charles* the great in his Lawes, inioyned to the Prieſts to make the people to *vnderſtand diſtinctly the force of the Maſſe, how far it was profitable both for them and theirs, both for the liuing & the dead*: and to the people *that they ſhould bring their offerings cõtinually vnto the Prieſt and that becauſe their offerings to the Prieſt, was profitable both to the ſelues,*

The third ſtep, the auarice of the Prieſts.

Ciuill lawes. Carolus magnus lib. 7. cap. 94. & lib. 6.

The fourt ſtep of their damnable doctrine, that the ſacrament was a meritorious ſacrifice aſwell for the preſent as abſent, for the communicants as beholders, for the dead as for the liuing

The cauſes wherfore the Prieſtes taught ſik damnable doctrine ſo diligentlie to their people, was their owne gaine, for they were nouriſhed by ſik doctrine

ſelues, and alſo to theſe that appertained to them. Nowe as for the Prieſts part, they needed not lawes to vrge them to teache this doctrine: for they were carried, as it were, with the charriots of their auarice to the performance of the ſame, for otherwiſe their Maſſes would haue beene left deſolate. And from thence came this their doctrine, that the Maſſe ſerued (*a*) *to appeaſe Gods wrath, to obtaine remiſſion of ſins,* (*b*) *redemption of ſoules, & al ſpiritual grace & ſaluation*: & that it ſerued *for al other neceſsities, aſwell of man, as of beaſt, aſwell for the dead, as for the liuing, aſwel for the abſent, as for the preſent.* And from hēce come this three-folde *force* (*c*) *whilk they aſcriue vnto their Maſſe: the one moſt generall for all, another more ſpeciall for him that ſaycs it: and the third after a mid way, whilk was in the hands of the Prieſt to apply it to what perſon, or perſons, dead or liuing, it pleaſes him, equally or vnequally: and that God the Father diſpenſes the fruits therof according to the determination of the Prieſt.* And from this did ſpring their treaſures and riches, throgh the aboundance of the peoples oblations: and from this came alſo the riche donations, prebends, Colledges, and lands, as may be ſeene by the common forme of their donations in their Charters: *I offer to God all the things whilk are contained in this Charter, for the remiſſon of my owne ſinnes, and of my Parents, to maintaine the ſeruice of God in ſacrifices and Maſſes.* As the Scribes and Phariſies therefore taught the people, that by offring a gift, albeit they honored not their father and mother, yet they ſhould be free, & haue profite, abrogating the commandements of God through their traditions: ſo did the Prieſts teach the people, that ſuppoſe they neglected the commandement of God in communicating in the ſacrament: yet by their preſence at the ſacrifice, and by their giftes that they offered vnto them, they ſhould be free from that ſinne, and ſhoulde haue profite not onelie to themſelues, but alſo to all that appertained vnto them. And to content the people that they ſhould not be offended that they were depriued of the communion, and receaued nothing for their offerings, but a bare ſight and hearing of the Prieſt, eating and drinking all himſelfe allone: they inuented their holy bread, whilk they diſtributed vnto

a) Gabriel Biel lect. 85. in expoſ. canon. & in 4. ſent. diſt. 12. q. 3.

b) Miſſale in canone, & Pap' Innocent. 3. tract. de Miſſa. & Thomas de Aquine & Eckius de Miſſa. lib. 1. cap. 10. Concil. Trident. ſeſ 6 can. 2

c) Gabriel Biel lect. 26.

Matth. 15. 5. 6.

the people euery Sabboth: and the kiſsing of the *Pax*, that is the couering of the Challice, to ſupply the want of the communion, whereby they might thinke that they were not altogether fruſtrate of the ſame.

The cauſes wherfore the people ſo greedilie embraced it the iuſt iudgements of God, becauſe they receaued not the loue of the trueth, therefore the Lord gaue them ouer to ſtrong deluſions to beleeue lies.

And as for the people, becauſe they receaued not the loue of the trueth, (for no exhortation or admonition, no Lawes Eccleſiaſticall nor Ciuill, could make them to reuerence the Lords inſtitution, in receiuing the ſweet pledges of their ſaluation as the Lorde had commanded) therefore the Lorde gaue them ouer, as it was foretolde, *to ſtrong deluſions, that they might beleeue lies.* And beſide this iuſt iudgement of God, as this doctrin was moſt profitable to the Prieſts, ſo was it moſt aggreeable to their corruption; and therfore was eaſily embraced and beleeued. For what was more eaſie to practiſe, then to heare and ſee a Maſſe, and to bring their offering vnto the Prieſt? This required no examination of themſelues before? No mortification of their ſinne: no ſad and heauie hearts, with feare and trembling to come to the ſame, as the Communion did, but only their eies to ſee, & eares to heare ſuppoſe they neither knew nor vnderſtood what was ſaid or done in the ſame. And yet what was ſo profitable as it was? whilk was *able to obtaine remiſsion of ſinnes, & redemption of ſoules, to appeaſe Gods wrath, and to obtaine all grace, and to helpe for all neceſsities, both for the liuing and dead, preſent and abſent, man & beaſt* as they affirmed. So this was not the ſtrait way to ſaluation, for who was not able to practiſe this doctrine? that is, to ſee and heare a Maſſe. And yet our Sauiour ſayes, *The way is ſtrait that leades to eternall life, and many ſhall ſeeke to enter in, and ſhal not be able.* From this ſprang the aboundance of their oblations, that they ſpared neither ſiluer nor golde, houſes, landes, nor heritages: for what would not a man giue to get ſaluation ſo eaſily, both to himſelf and to others? So it was no wonder ſuppoſe the Prieſtes were earneſt in beating in the eares of the people ſik a profitable doctrine for themſelues: for it was a golden myne vnto them. And ſuppoſe the people (hauing forſaken the loue of the truth, and being giuen ouer of God to beleue ſik ſtrong deluſions for the contempt of his ordinance:)

Next, the plauſtbleneſſe of ſik doctrine, ſo well aggreing to their corrupt nature, & the great profite that was pretended it would carrie with it.

Matth 7.13

nance,)embraced sik a plausible doctrine, whilk broght heauen to them and theirs, so easily, as they supponed: and by these degrees the pretended sacrifice of the Masse was not a little promoued. And yet these abuses crap not in, while after *Gregorie* the great, who liued in the 600. yeare after Christ suppose a great part of these abuses is ascriued to him.

Hetherto now hes this sacrifice beene confusedly conceiued, and all things almost prepared for her birth: from these now followeth other corruptions, whilk did ripen this monstrous birth: as first where the Priest was wont to bliſſe and consecrate by praier, so much bread and wine as might serue the whole people who did communicate in the primitiue Kirk: the communion of the people in this sacrament being lost, as we hard before, and the Priest himselfe alone, or at the least, two or three with him onely communicating: the oblations of the people whilk was not onely of bread, and wyne, and water, according to the expresse Canons of the Kirk, but (corruption growing with the riches of the Kirk) also of golde, siluer, of sheepe and nowlt, as we reade in the time of *Gregorie*. These oblations, I say, was not brought vnto the altar to be consecrated by prayers to God, but onely so much bread and wine as might serue the Priest onely, and whilk at last (the abuse growing) he began to make himself, and to bring vnto the sacrament. Vpon the whilk followed other two abuses. The first that the stile of (*offering*) and (*sacrifice*) in the sacrament was taken from the peoples action of offering and their oblations, for the whilk cause especially the sacrament was called a sacrifice: and therefore the praier in the Canon, was not in *Gregories* time *pro quibus tibi offerimus, for the whilk we offer vnto thee*: but, *qui tibi offerunt, who doe offer to thee*. And their oblation was called sacrifices, as is manifest by the ordinance of Pope *Gelasius*, where it is ordained that the sacrifices whilk the people should offer vp in the Masse, should be distribute in foure partes. This stile (I say) of offering & sacrifice was taken from them, & ascriued only to the Priests action: & his action was called the sacrifice. And this was no little step to their pretẽded sacrifice. The next whilk

Other corruptions whilk crap in that ripened this monstrous birth

1.

The consecration of als much bread and wine as might serue the Priest only

De consecra. dist 2 c. Non oportet & cap. In sacramento Gregor. in dialog

2.

As of before the peoples gifts and presents whilk they brought to the sacrament, were called sacrifices and oblation: now this stile was taken from their gifts & offerings, & was ascriued onlie to the Priests action in consecrating the elements

3. The applying of all the praiers whilk was made and said in the sanctification of the oblations of the peple before vnto the sanctification of that small round bread, and little Cupe whilk was reserued for the Priest onlie.

did put euen some life and breath in it, was the ayplying of all the prayers whilk was vsed to be saide and made in the sanctificatiō of the oblatiōs of the people, to the sanctificatiō of that smal round bread, & portion of wine whilk was reserued for the sacrament, and appointed for the Priest and the few that was to communicate with him. So that heere was a manifest change, wherein they passed from the oblations of the gifts, whilk was presented to God by the people & offered to him in the sacramēt of the Supper, whilk were called sacrifices, as we haue prooued before: to a sacrifice of a round bread, & a little cupe of wine, whilk the Priest only, or at the least, with other two or three, eate & drink in the same, and consequently from a sacrifice of the fruites of the earth offered to God by the people, to a sacrifice of the eternall Sonne of God whilk the Priest supponed he offered vp to God in the same. So by this meanes it receiued, as it were, some life and breath.

This alteration manifest by the praiers in their Canon & liturgies.

This alteration is so manifest, that the praiers in their own Canon of the Masse and Liturgies will proue the same, *Precamur te*, (saies the Canon) *vt accepta habeas & benedicas hæc dona, hæc munera, hæc sancta sacrificia illibata*, that is, *Wee pray thee thou would accept and blisse these gifts, these presents, these holy & vnspotted sacrifices*. And againe, *Remember of them, pro quibus tibi offerimus, vel qui tibi offerunt hoc sacrificium laudis, pro se suisque omnibus*: that is, *These for whome we offer vnto thee, or who doeth offer vnto thee, this sacrifice of praise for themselues and all theirs*. And againe, *Supra quæ sereno & propitio vultu respicere digneris, & accepta habere sicut accepta habere dignatus es munera Abelis, Abrahæ, Melchisedech, &c.* that is, *That thou would vouchsafe to looke vppon them with a fauourable and merciful countenance, as thou hast vouchsaued to accept of the gifts of Abel, Abraham and Melchisedech, &c.* And againe, *Iube hæc perferri per manus Angeli tui in sublime altare tuum*: that is, *Command them to be carried by the handes of thy Angel vnto thy hie altar in the sight of thy maiestie*. And againe, *Tua de tuis*, that is, *We offer of thy owne, thy owne to thee*. I would aske you, (Maister *Gilbert*) Dare ye in your conscience say, that these praiers were made of the eternall sonne of God, whome

These praiers was not made of the sacrifice of the eternall son of God, but of the gifts and presents of the people.

whome ye pretend to offer vp in your Masses? For can eyther the words themselues be vnderstoode of him, without great absurditie? or can they be applied to him without horrible blasphemy? And may not euery one see, that they were conceaued and made of the giftes and sacrifices of prayses, whilk the people did offer vp to God in the sacrament? And they speake heir in the plurall nomber of many, and the sacrifice of the sonne of God is but one. Next, they are called *gifts, presents, thy owne, gifts of thy owne, and sacrifices of praises*, whilk cannot be spoken of the reall sacrifice of the sonne of God, whilk is a propitiatorie sacrifice: and are not called gifts, presents, and sacrifices of praises of the people. Thirdly, they say *remember them who offers vnto thee their giftes for them selues and theirs*, whilk cannot be vnderstood of anye, but of the people that offered their offerings of their fruites vnto the Lord. For you will not say that the people offers vp the Sonne of God, but only the Priest. And what Christian harte can think that these prayers can be applyed to him without horrible blasphemy: as to dust & ashes to interceed by prayer to God the Father for his beloued Sonne, to pray him to *accept in his fauour, to bles and sanctifie* his owne beloued Sonne who is the fountaine of all blessing and holines, and in whom the fulnes of the godhead dwelles: & to looke vpon him *with a mercifull & fauourable countenance and to deinyie to vouchsaue to accept* of him in whome and with whome he is well pleased who is his fathers daily delight and ioy, and *to accept of him as he did of the sacrifices of Abell, Abraham, and Melchisedech*, comparing that blessed sacrifice of himselfe, with the sacrifices of the fruites of the earth, and beastes of the fielde, as theirs was: without the whilk neither their sacrifices nor persons would euer haue pleased God: and to pray to God the Father *to commande the Angels (in whome as Iob saies he found no puritie) to carrie his owne eternall sonne vp to heauen in his presence*, as though he were not as able now to ascend from thence to heauen, if he were there: being glorified without the help of Angels, as he did after his resurrection.

They cannot be applyed to him without great absurditie.

Neither without horrible blasphemie.

Matth. 3. 17. & 17 5. Pro. 6. 8. 30. Coloss. 1. 19.

Now let any Christian hart iudge whether these praiers can-

can be conceaued without blaſphemy of the eternall ſonne of God or not. And after the conſecration they haue this prayer in their Canon, *By whome thou creates, ſanctifies, quicknes bliſſes, and giues to vs all theſe good things*, whilk can no wayes be applied vnto the ſacrifice of Chriſt, vnleſſe they will haue him a creature daily made, bliſſed and quickned in their Maſſe: but vnto the gifts and preſents of the people, whilk they offered vp to God in the ſacrament. And in the Liturgie whilk they aſcriue to *Clement*, the prayer is *pro dono oblato*, that is, *for the gift whilk is offered vp, That it would pleaſe God to receaue it in his altar, through the interceſsion of his Chriſt, in a ſweete ſmelling ſauour*, whilk no waies can be applied vnto the ſacrifice of the ſonne of God. For heir they are manifeſtly diſtinguiſhed, the gift offered, and the interceſsion of Chriſt for the whilk they deſire God to accept of the gift offered. So heir is a moſte notorious corruption, wherein they apply all the praiers, whilk were firſte conceaued and made of the gifts & preſents of the people, whilk they offered vp to God in the Sacrament; to the pretended ſacrifice of the ſonne of God. And from the offerings of the people whilk was many, they paſſe to an oblation whilk was offered: for a ſacrament of praiſe, to a ſacrament whilk the Prieſt conſumeth all himſelfe: from a ſacrament to confirme vs of our ſaluation in Chriſt, to a propitiatorie ſacrifice of the ſonne of God, for the redemption of ſoules: and from a commemoration of the death of Chriſt in the ſacrament, to a reall immolation and offering of him vp againe, and that not for the liuing only, but for the dead alſo.

Clemens lib. 3 cap. 17

The degrees of this change and corruption

By theſe degrees then hes this monſtrous ſacrifice beene conceaued formed, receaued life, and brought forth into the world. Nowe many other things did concurre to the ſtrenthening of her, and the rooting of her in the hearts and conſciences of men: as firſt the word *ſacrifice*, whilk was frequētlie vſed by the Fathers of the Primitiue Kirk, taken from the olde Teſtament, and the typicall ſacrifices there, whilk they aſcriued vnto the ſacrament of the Supper, calling it a ſacrifice. And that firſte, becauſe it was celebrated with thankeſ-

What things concurred to the ſtrengthening of her, and rooting her in the hartes of men after ſhe was borne.

thankesgiuing, whilk are called *the sacrifice of praise*. Next, because *they sacrificed themselues in a holy, liuely, & acceptable sacrifice to God in the same*. Thirdly, because of *their offering and almes whilk they offered in the sacrament, whilk are called sacrifices wherewith God is pleased*. And last of all, because it was a commemoration of that once offered vp sacrifice of the sonne of God, the vertue whereof is eternall and sufficient. The next was the vniuersall ignorance, both of Pastours and people, through the barbarous nations of the *Gotthes, Hunnes, & Wandales*, whilk spoiled & wasted the empire of the West, more then 100. yearefull, whereby all learning (almost) was buried: and the lights and toarches of the Kirk being exstinguished, their successors beeing borne and brought vp vnder that barbaritie, in that common & publick ignorance, they were so far from chaising away that darknesse, that they rather increased the same, being giuen altogether to seculare and worldly affaires, as the lawes of *Charles* the great do testifie: commanding them *that they should abstaine from seculare affaires from the Court, from warres, from Falconry from lechery, from games*. Thirdly, the corruption of languages whilk entered in with these barbarous nations at that same time, through the mixture of people of sundry languages: wherby first the language became barbarous: next, not vniuersally vnderstood. And certainlye were not this, Satan could not haue preuailed so meikle, in causing this poison of this monstrous sacrifice to be so vniuersally drunken out by the people. For if they had vnderstood the lãguage, these words whilk they daily heard in their seruice, *Sursum corda, Lift vp your heartes: And shew forth the death of the sonne of man, and confesse his Resurrection till his comming*. These wordes might easily haue kept them in this knowledge, that Christ was aboue, and they should not seeke him bodily in the sacrament, because hee was not there really present, but was to come: and that the sacrament was not a reall offering of the sonne of God againe, but a showing foorth of his death, vntill his seconde comming.

Rom. 12. 1. 2. 3. Heb. 13. 15. 16.

The vniuersall ignorance both of Pastor and people through the inundation of barbarous nations

3. The corruption of languages

But two doctrines especially, whilk by processe of time

4. The doctrine of Transubstantiation & Purgatorie brought her to her full perfection and strength.

also entered in the Kirk of God, brought this pretended sacrifice of their Masse, to her full perfection and strength: the one was the doctrine of *Transubstantiation*, that the bread and wine in the sacrament, by the words spoken, or rather muttered by the Priest, was changed in the body and bloode of Christ. From time this was taught the people, then what followed but all adoration and worship to bee giuen to the sacrament, where Christ is really present. Then how coulde it be but a propitiatory sacrifice for the sinnes of the liuing, seing it was that self same body and blood, vnder the formes of bread and wine, whilk was offered vp vpon the Croce for the sinnes of the worlde. The next was that of *Purgatorie*, for seing (say they) that there is a fire of Purgatory after this life, where through men must passe to heauen: and seeing in these flames their sinnes must be purged: therefore a remedie must be fore-seene: and where is there a remedy to bee found, but in the sacrifice of the Masse, where the son of God is offered vp, that will releeue our soules after we are departed? These will helpe the soules of our Parents and friends that are there alreadie. Vppon the whilk was founded the Masses and sacrifices for the deade: and from thence came the most part of the donation of lands to the Kirks, to haue Masses saide for their soules.

The conclusion

So then, to conclude, the losse of the communion in the sacrament of the Supper, next the sanctification of the oblations of the people, whilk at laste was turned to that whilk the Prieste consumed himselfe alone: thirdly, the auarice of the Priestes whilk bred their damnable doctrine, that the Supper was not only a sacrament, but a sacrifice, &c fourthly, the applying of the praiers conceaued of the giftes of the people, vnto the rounde hoste and Challice, whilk the Priest consumed: fifthly, the abusing of the word sacrifice, whilk the fathers and Kirk vsed: sextly, the publick and vniuersall negligence and ignorance of Pastor and people: seauenthly, the confusion of languages: and last of all, their damnable doctrine of Transubstantiation and Purgatorie: These were the degrees by the whilk their abhominable sacrifice

crifice hes bene created, nouriſhed, entertained and perfited, in that meaſure and ſtrength: that at the laſt it tooke ſik deepe roote in the hearts of all men almoſte, that nothing could roote it out, except only the power of the Lords ſpirit by the voice of his word. And yet this abuſe was perceaued by (a) ſundry, whome the Lord ſtirred vp, who taught, *That the ſacrifice of the Maſſe was a manifeſt abuſe: and that the Maſſes both for the liuing and the dead, was directly contrary the inſtitution of our Lord.* And ſome of their own Doctors in their writings doth cõtradict this propitiatory ſacrifice of the Maſſe, as (a) the Maiſter of ſentences, and (b) *Thomas* of *Aquine*, (c) *Lyranus*, affirming, *That Chriſt once died for our ſinnes, and that once oblation is ſufficient for all our ſinnes, and that it cannot be reiterate: and that the ſacrament is an ordinary memorial and repreſentation of that only one ſacrifice whilk was offered vp vpon the Croce*: the whilk doctrine of theirs cannot ſtand with their daily immolation, and reall oblation of the ſonne of God in their Maſſe.

Arnoid. de noua Villa, anno 1100. and Albigenſes and Waldenſes in France.

a) Diſtinct. 12. lib. 4 de conſecrat.
b) in ſumma part. 3. queſt. 83. & 73.
c) In epiſt. ad Hebr. cap. 10

And that nothing may bee lacking to the manifeſting of it, we will ſhowe alſo the authors and times of the entring in of the Ceremonies of the ſame. The mixing of water with the wine in the Challice, is aſcriued to (d) Pope *Alexander* the firſt: he alſo put to this clauſe to the Maſſe, *Qui pridie quã pateretur. 2. Sanct. ſanct. Sanct. Dom. Deus Sabaoth*, is put to by Pope *Syricius* the firſt, *anno* 121. 3. *Gloria in excelſis* is put to by Pope *Teleſphore* the firſt, *anno* 139. 4. The ſinging of the Creid after the Goſpell, put to by Pope *Marke* the firſt, (and according to ſome by Pope *Iulius* the firſt,) *anno* 335. 5. Pope *Zepherine* ordained that the wine ſhould be put in glaſſes, and *Vrbane* the firſt ordained that the veſhels ſhould be of golde or ſiluer, or at the leaſt of Tin, *anno* 213. 6. Pope *Felix* the firſt ordained to celebrate Maſſes in the names of the Martyres, aboue their graues and relickes, *anno* 267. 7. The offerture of the Maſſe is aſcriued to *Eutychian* the firſt, *anno* 270. 8. The Kyrieeleiſon to *Silveſter* the firſt, *anno* 314. 9. The celebration of Maſſes in linnen cloathes to *Euſebius* and him alſo. 10. The ſtanding vp at the reading of the Goſpell to *Anaſtaſius* the firſt, *anno* 402. 11. The bliſsing of the *Pax* to (e) *Innocentius*

The authors of the Maſſe, and yeare of God wherein euery one clamped & clouted to their own peece is ſet downe.
d) De conſecr. diſt 2. can. In Sacramento. oblat, anno 111.

The Maſſe like a beggers cloake, patched & clamped together of olde rotten rags of their own eorruption, euil placed, & far worſe ſowed together.

e) diſt. 2. c. Pacem

the first, *anno* 405. 12. The *Antiphones*, the *Introits*, and the Graduals, to *Celestine* the first, *anno* 427. 13. *Orate pro me fratres & Deo gratias, & sanctum sacrificium* to *Leo* the first, *anno* 444. 14. The ninefolde repetition of *Kyrieeleyson*, and the singing of *Haleluiah* to *Gregorie* the first, *anno* 593. 15. The singing of *Agnus Dei* thrise to *Sergius* the 1. *anno* 688. 16. The incense & offerture restored by *Leo* the third, *anno* 800. 17. Their Transubstantiation inuented by *Lanfrancus*, an Italian, *anno* 1036. Decreed in the councell of *Lateran* in substance, *anno* 1059. And made the 13. article of faith, by (f) *Innocent* the 3. *anno* 1215. I omit the rest, as their Canon compiled by one named *Scholasticus*, as (g) *Gregorie* witnesses, and sundry other ceremonies. So that betweene the first and last inuenters and authours of their Masse, it is more then 1000. year. And this meikle touching that abhominable sacrifice of the Masse, whilk is not the Lordes ordinance, but the inuention of the Popes, and Cleargie of Rome.

f) Decret. tit. 1. de summa trinit. & fide cap. Firmiter credimus.
g) Lib. 2. & 7. & 9

Maister Gilbert Browne.

I thought siklike to haue proued the ceremonies of this blisſed sacrifice, by the same holy word: but becauſe it were something longsome, I haue continued the same till another place.

Maister Iohn Welsche his Reply.

As for your Ceremonies, you did most wisely in reiecting the probation of them till another place: and so to hold the reader in ỹ halse (as we speak:) becauſe ye are neuer able to doe it: and it is good to delay to enterprise a thing that is imposible. But how can you be so impudent, as to write, that you wil proue the ceremonies of your Masse by the scripture seing the Masse it selfe hes not the warrand out of the same, but contrary and repugnant to the same, as hes bene prooued. And I can scarcely thinke, (Maister *Gilbert*) that you haue spoken this in earneſt, when you said, you would proue the Ceremonies of your Masse by the same holy word, whilk is the Scripture. For what then will you say to the Councel of Trent, who referres not the institution of them to the Lord

Conc. Trid. Sess. 22. cap. 5.

Lorde Ieſus in his written worde, but to the Kirk by the vnwritten Traditions. And to *Bellarmine* who ſaies the Kirk inſtituted them, and ſo referres the inſtitution of them, not to Chriſt in his written word, but to the inſtitution of the Kirk and to your owne Doctors, & Canon law, and writers, who aſcriues the inſtitution of them, to your Popes, and others of your Kirk, as I haue prooued before. O Maiſter *Gilbert*! What a prepoſterous loue is this that ye beare to your abhominable ſacrifice, that ye are not aſhamed to write, that the very Ceremonies of it hes their warrand in the ſame holy worde, and that contrary your owne general Councell of Trent, and all your learned Doctors and writers. I thinke ye thought that we had neuer read your ceremonies, or neuer knowne them, that ye write ſo boldly of them: Shall the Councell of Trent ſay they are inſtituted by the Kirk, by Apoſtolicall Traditions, whilk your Kirk confeſſes are not written in the Scripture: and yet are not you aſhamed to ſay, they haue their warrand by the Scripture, and ſo openly to contradict the doctrine of your owne councel of Trent I wil ſay no further, but ſurely either they erre in this point, or elſe ye: and if they erre, then the general Kirk may erre, and hes erred: & ſo one of your maine foundations is gone. Chooſe you whether you will take this blot to your ſelfe, or let it fall on them.

Bellarm. lib. 2. de Miſſa, cap. 13.

But becauſe ye accounte this Maſſe of yours moſte heauenly: and ye vaunt, that yee onely haue in your Kirk that heauenly action: and becauſe it is the chiefeſt point of your ſeruice and worſhip, whilk ye giue to God in your Kirk: & alſo becauſe yee ſo impudently affirme, that the ceremonies thereof hes their warrand out of the Scripture: Therefore I will diſcouer heir, as ſhortly as I can, the abhominations, abſurdities, blaſphemies, idolatries: vaine, idle ſuperſtitions, Iewiſh & Ethnick ceremonies of the ſame, that poore folks be not deceaued any longer therewith. For certainly, for as heauenly as ye thinke it is, I dare affirme that it is nothing elſe, but a very ſinke and filthie cloſet of all abhominations, idolatries, and horrible blaſphemies. So that as it is ſaide in

The horrible abuſes of the Maſſ.

Pro.31.23 the *Prouerbes* of the vertuous woman, that many weemen hes done vertuouſlie, but thou ſurmounts them all: ſo it may be ſaide of the Maſſe: Many ſeruices and worſhips deuiſed by man, hes bene idolatrous, blaſphemous and abhominable: but this ſacrifice of the Maſſe brought in the Kirk of God by Antichriſt, in idolatrie, abhominations, and blaſphemies ſurmounteth them all: ſo that the like of it hes neuer bene before it, nor neuer ſhall be after it. For beſide the foreſaid abuſes, that it is a wil-worſhip inſtituted by mã, that it hes corrupted the Sacrament of the Supper, whilk was giuen vs to aſſure vs of the grace of Chriſt, and hes turned it in a ſacrifice, and that a propitiatory ſacrifice, & meritorious not to the Prieſt onely, but to the beholders alſo: and not to the preſent only, but to the abſent, and not onely for the liuing, but for the dead: that it hes aboliſhed the death of Chriſt, and the vertue of that one ſacrifice: and that it hes ſpoyled Chriſt Ieſus of his Prieſt-hoode, and communicated it vnto others: beſide theſe intollerable abuſes, it abounds and ouerflowes with other intollerable abhominations.

1. Abuſe of the Maſſe, their entrie to the Maſſe either Iudaiſme or Paganiſme, or both, the ordinance of Pope Celeſtin the firſt, anno 426 Et introibo ad altare Del.

As firſt, their altars in their Maſſe, wheron they think they ſacrifice the ſonne of God, and therefore in the beginning of their Maſſe, the Prieſt ſayes, *And I wil go in into the altar of God*: whereby they renew either Iudaiſm or Paganiſme: for their materiall altars was a parte of the Ceremoniall lawe of the Iewes, whilk was aboliſhed by the death of Chriſt: and *Numa Pompilius* 700. yeare before Chriſt, ordained that the Ethnicke Prieſt when he went about to offer ſacrifice, that hee ſhoulde drawe neir to the altar. This entry of the Maſſe is ſaid to be the ordinance of Pope *Celeſtine* the firſt, about the yeare of God 426. And becauſe the Prieſts takes the altars for the Table whereon the Supper is celebrate, whilk he cõounds with the abhomination of the Maſſe: and alſo becaus Maiſter *Gilbert* ſaid he was minded to proue the ceremonies of the Maſſe by the Scripture: therefore I will aske him and his fellowe Prieſts theſe few things concerning their altars? Firſte, where reade they that Chriſt did euer inſtitute in the

Nauclerus

new

newe Teſtament, that the Table of our Lord ſhould only be of ſtone, & not of timber, or any other mettal, as (a) their altars whereon they chant their Maſſe, muſt be according to their lawe? Secondly, (b) where read they in the newe Teſtament, that the Table of the Lord ſhoulde be conſecrated with oile and chryſme, with a ſprinkling of water, mixed of wine & ſalt, of ciphers of holy water, at the foure corners of the ſame, at the middle part: and that none may doe this but a Biſhop: if a Clark doe it, that he be degraded, and if one of the Laicks doe it, that he be excommunicate. (What folly is this, that a Prieſt hes authority (as they thinke) to ſacrifice the ſonne of God, and yet he may not powre a little oile vpon a ſtone?) that the Biſhop compas the altar ſeauen times, ſinging the 51. Pſalme, *Thou ſhall waſhe mee with hyſope, &c.* prophaning the trueth of God. And there to bury the relickes of ſome Saints put in a little ſhrine, with 3. graines of incenſe, that God for their cauſe may heare the praiers & accept of the ſacrifice offered vp vpon that altar: and then annointing the Table of the altar with oyle, & ſinging, *Iacob erected vp a ſtone*, &c. Where, I ſay, read you theſe in the newe Teſtament, that Chriſt commanded theſe things to be done to the Table of his Supper, whilk ye doe to the altars whereon yee ſay your Maſſes. And ſiklike, where read yee that none ſhould chant their Maſſes, but on ſik altars as are conſecrated, and (c) ſiklike that your altars are not lawful, wher there is not founde the bodies or relicks of ſome Martyres? Siklike, that ye dedicate your altars whereon ye chant your Maſſe to others then to Chriſt, as vnto the Virgine *Mary*, *Peter*, and other Saintes departed? And ſiklike, that the Prieſt ſhould kiſſe the altar often? and namely, when he approches vnto it, carrying the Challice? Hes Chriſt commanded this? Hes the Apoſtles vſed them? Hes the Scripture made mention of them? What thinke you will you anſwere to God, when it ſhalbe ſaid to you, *Who required all theſe things at your hands?* And wherefore alſo tranſgreſſe ye your own law in hauing moe altars then is neceſſarie, ſeing by it ye are (d) commanded by expreſſe tearmes, that ſuperfluous altars be de-

The abuſes of their Papiſticall altars, firſt, that they muſt be of ſtone

a) Diſt 1. conſe. Altaria ſi non

2. That they muſt be conſecrate by the Biſhop.

b) canon Nonalii.

c) Canon Placuit vt Altaria

3. that the relickes of ſome Saints muſt be there

4. That they are dedicate to others then God

5. The kiſſing of the altar by the Prieſt

d) Canon Eccleſ. vel Altaria.

e) In epist. ad heb cap. 8. & 10

destroied? To conclude this then with (e) *Ambrose*, *As our sacrifice*, saies he, *whilk is no other thing but our prayers and thanksgiuing, is not visible, but inuisible: so our altar also is not visible but inuisible.*

The second abuse is in the confession of the Priest, that he saies in the entring of the Masse, *I confesse to God almightye, and to the blisfed Virgine, and to all the Saints that I haue sinned:* in the whilk are sundry absurdities. First, that this confession is made not onely to God, but also to the dead who neither sees the secrets of the hearts, nor yet are able to giue remission. The second is, in the praier that is set downe in the latter end of it, saying, *I pray thee blisfed Marie, & all the hee Saints, and shee Saints of God, to pray to God, that I may haue mercie,* wherin are two horrible abuses: one, that he makes no mention of Iesus Christ our onely Mediator, and desires him not, to make intercession for him: next, that hee praies vnto the Saints departed, and makes them intercessors and Mediators, who neither knowes our necessities, and the secretes of our hearts, neither is able to heare or helpe vs, whilk wantes all warrand out of the worde of God. And seeing praier is a honor only due to God, and Iesus Christ is our only Mediator and intercessor: therefore this praier to Saints departed is both idolatrous, and iniurious to Christ his intercession and mediation. This confession was instituted by *Pontian* and *Damasus* Popes, *anno* 335. and 368.

1. Tim. 2. 5. 6. Confessioa to Saints, 7. Praier to saints departed. Rom. 10. 14. 1. Tim. 2. 5. 1. Ioan. 2. 1. Ierem. 17. 5 Psal. 50 15. Ier. 29 12. Matth. 6. 9 Iac. 1. 17. Gen. 20. 1. 2 2. Reg. 6. 6. 7. chr. 6. 30 Esai 63. 17. Eccles. 9. 6.

The third abuse, is the absolution pronounced to the beholders of the Masse: *Amen, Brethren and sisters by the mercy of our Lord Iesus, by the helpe and signe of the Croce, by the intercession of the Virgine Marie, by the merites of the Apostles, and of all the hee Saints, and shee Saints, God giue you mercie.* First, this aggrees not with their priuate Masses, where the Priest and the Clark only are present: for how can the Priest speake truly, *Amen brethren and sisters,* since none is present but the Clark onely. Next, that whilk is only proper to Iesus Christ, to his death, merites, and intercession, to make the Father merciful vnto vs, and to make him to forgiue vs our sinnes, is taken from him heir, and communicate vnto the virgine *Marie,* and the

merites

merites of al the hee Saints & ſhe Saints: and whilk is moſt horrible, vnto the ſigne of the Croce: that by her interceſsion, their merites, and the help of the ſigne of the Croce, God might haue mercy. What horrible idolatry is this, to ioyne ſik helpers to the ſonne of God, who is a perfite Sauiour. To ioyne the merites of fleſh and blood, to his merites, as thogh his were not ſufficient to obtaine ſaluation. And as though men were not only able to merite eternal life to themſelues but alſo had ſik aboundance of merites that they ſerued to obtaine mercie for others: and ſo not only to make them ſauiours of themſelues, but of others alſo. And that whilk is yet more horrible idolatry and blaſphemy, (if worſe can be) to ioyne with him the helpe of the ſigne of the Croce. Therfore in their Breuiarie they ſay, *Keepe vs Lorde with thy peace, &c. whome thou haſt redeemed by the tree of thy holy Croce*. And in a hymne, *O Croce, haile O Croce, only hope, increaſe, righteouſneſſe to the godlie, and forgiue the guiltie*. And in their breuiarie they ſay, *We adore thy Croce ô Lord*. Now what is it to mock God, if this be not: to ſubſtitute creatures, yea a very ſtock and a tree in the roome of the ſonne of God, and to aſcriue redẽption vnto it: and to pray for righteouſneſſe and remiſsion at the ſame, to adore it, and to call it their onely eſperance? What place is left then to the blood & death of Chriſt?

The fourth abuſe is in this prayer of the Maſſe, *We pray thee Lord, for the merites of thy Saints, whoſe relicks are heir, to forgiue mee all my ſinnes*. Where firſt, he makes no mention of Chriſt or his merites: next, hee prayes to God that for the merites of the Saints he may be forgiuen, ſo he puts them in the roome of Chriſt. Thirdlye, they haue the relicts of the Saints in ſik account, that they haue made a law that it ſhall not be lawful to celebrate ony Maſſe, but vpon ſik altars, where the relicts of ſome Saints are. But to what purpoſe is this? To mak their altars commendable, and their ſacrifices acceptable? But hes not the Prieſt, (as he thinkes) in his hands, Chriſt Ieſus the holie of the holieſt? And is there relicts of Saintes more precious and worthie, then his blood is? yea, and what relicts, I pray you, for the moſte part? not of Saints, but of

e conſecrat. diſt cap. Placuit, vi

harlots and brigands: yea they haue ſo multiplied their relicts, that they haue made ſome of them to haue moe heads then one, to haue moe legs and armes then they were born with. As for example, *Peter* his whole bodie is buried in Rome in (*a*) *Vatican*, and yet the half of him is in another (*b*) part of Rome, another part in (*c*) *Conſtantinople*, and his head kept in the (*d*) fourth place, and another part of his head in the (*e*) fifth place, another part of his head in the (*f*) ſext place, and yet ſundry of his teeth in (*g*) other partes. So that if he had as many bodies, and bones, and teeth, and heades, and armes, and legs, as are ſaid to be his, and are kept as his relicts, his bodie were monſtrous. And the head of Saint (*h*) *Barbara* was ſhowne in ſo many parts, that it behoued her to haue ſeauen bodies, or at the leaſt ſeauen heads. And that whilk is yet worſe, they honor them, adores them, and praies vnto them: the whilk is ſo manifeſt by the ordinary practiſe of their Kirk, that it needeth no probation.

a) Annal. Eccleſ. tom. 1. & 3.
b) Via Oſtienſi, Onu. d. 7. vr b. Eccleſ. cap. de Baſilica
c) Bellarm. lib. 2. de Eccleſ. trium. cap. 3 & 4.
d) Romæ Onu ibidem.
e) Romæ Onu ibidem.
f) Pictauii Calv. admon. de reliq.
g) Onu ibidem.

h) Luther Poſtil. in Euang feſt. exalt. cruce.

Vnto this we may ioyne the fifth abuſe, their images vpon the hoſtes of their Maſſe, and the reſt of their Idoles and Images, whilk they call the bookes of the Laicks, wherwith they fill their Temples & Chapels: whilk they honor, adore and prayes vnto, ſaying vnto a ſtock, Thou art my father: & to a ſtone, thou art my mother: not onely without commandement or example in the Scripture, but contrary the expreſſe commandement of God giuen out of Mount Sinay in horrour and feare, ſo that the mountaine ſhooke, and *Moſes* himſelfe feared, *Thou ſhall make thee no grauen Image to worſhip it*. And contrary the whole (*i*) Scripture, and alſo the doctrine of the (*k*) Fathers.

i) Exod. 20. deut. 4 15. Iſa. 40. 15 16 Ierem. 10. 3. Act. 17. 29. Rom. 1. 23. 1. Cor. 10. 14, 1. Ioh. 5. 21. Apoc 20. & 21, 8.
k) Tertul. lib. de corona militis. Orig. contra Celſum lib 7. & 8 Lactant. de diuin inſtit lib. 2. ca. 2 Cyprian. de van idol. Clemens l. b. 5. ad Iac. frat. Chryſoſt. hom. 57 in Gen. 31. Concil. Eliber. canon. 36. with ſundry others.

The ſext abuſe is in the prayer that the Prieſt ſayes when he offers his hoſte vpon the altar, *Receaue holy Father this immaculate ſacrifice whilk I offer vnto thee, for my owne ſinnes, and for the ſinnes of all the faithfull, both liuing and dead, that it may profite to mee and them to ſaluation and eucrlaſting life*. And he praies the like when he offers the challice vpon the altar, *That it may aſcend in the preſence of his maieſtie, for the ſaluation of him and of all the worlde*. Wherein the Prieſt commits horrible blaſphemy

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in aſcriuing remiſsion of ſinnes and redemption, to the ſacrifice of bread and wine, for as yet the words of conſecration are not pronounced: and ſo by their owne confeſsion they are yet but bread and wine: and yet the Prieſt ſayes, he offers it to God for the ſinnes of the quick & dead, and for the ſaluation of the world. Nowe what blaſphemie is this to aſcriue that to the ſacrifice of bread and wine, whilk by their owne confeſsion is not changed yet in Chriſts body and blood, whilk is only (*a*) proper to the blood of Ieſus Chriſt. Next, that he offers this ſacrifice for the ſaluation of the dead ſeing the elect departed are in heauen, and ſo they need no ſacrifice for them: and the reprobate departed are in hel, ſo no ſacrifice will auaill them. And as for Purgatory whilke they dreame of, the Scriptures knowes not ſik a thing. I paſſe by the mixing of the wine with water, contrary the expreſſe inſtitution of Chriſt, and the neceſsity of the ſiluer & golden veſhels, or at the leaſt tin veſhels in your ſacrifice.

a Ioh 1.29. Heb 9.26. & 10.12. 1. Ioh. 1.7. & 2.2. Act. 4 12.

The ſeauenth abuſe is their magicall bleſsing of their incenſe, after the manner of ſorcerers, without the warrand of the worde, and the vertue whilk the Prieſt praies for, that it may chaiſe away the diuel, make whole euery diſeaſe: whilk hes no more vertue then their Exorciſmes and adiurations, whilk the Prieſt makes in Baptiſme, and in their other ſeruices, by their holy water, by their lighted candles, their oiles, annointings, and other like ceremonies. And in this ceremony they either Iudaize: for the Iewes vſed this ceremony of incenſe vnder the law, to figure the ſweet ſauour of the ſacrifice of the ſonne of God to his Father: and ſo makes the death of Chriſt of no effect to them: or elſe they followe the cuſtome of the old (*b*) Romane idolaters. For we read more then 700. yeare before Chriſt, that they vſed incenſe in their ſacrifices and other ſeruices, whilk they did to their Idoles. Some ſayes, that *Leo* the third ioyned to the Maſſe this part, concerning the incenſe, about the yeare of God 800.

b) Alex. ab Alex. lib. 4. cap. 17

The eight abuſe is, in that they make their Maſſe a memoriall of Chriſt his incarnation, circumciſion, reſurrection, & aſcenſion: and that they celebrate the ſame to the houor of

others then to God: to wit, to the honor of the Virgine *Mary* and of all the Saints, whilk is horrible blaſphemie, to giue that whilk is Gods glorie to his creatures. And therfore they haue a Maſſe of our Lady, a Maſſe of S. *Antone*, a Maſſe of Saint *Michael*, &c. Now if the Maſſe be one with the Lord his Supper (as they ſay it is) then it is properly a memorial of his death, and it is inſtituted only to the glory of God, and not to the honor of any creature: therefore our Sauiour ſayes, *Do this in remembrance of mee*, and not of his Saints.

The nynth abuſe (paſsing by their monſtrous Tranſubſtantiation, whereof I haue ſpoken in another place) is their round hoſte, taken from the vſe of the old (c) Romane idolaters 700. yeares before Chriſt, who had little round breade whilk was conſecrated to the honor of their gods, whilk they did eate after the ſacrifice. So it was not the ſpirit of Chriſt whilk taught you this forme, but the ſpirit *of Numa Pompilius*, the Magitian, who breathed this doctrine in you: for there is no word of this round bread in Chriſts Teſtament.

c) Pollux in Onom. lib. 6. & Alex. ab Alex. lib. 4 cap. 17.

The tenth abuſe is the lifting vp of the ſacrifice aboue their head, and the adoring and worſhipping of the ſame, whilk is abhominable idolatry, to worſhip a bit of bread, as the great God and creator of al the world, contrary the expreſſe commandement of God, *Thou ſhalt only worſhip the Lord thy God, & him onely ſhalt thou ſerue*. And how can they excuſe themſelues from idolatrie, according to their owne doctrine: for they holde this, that if the Prieſt haue not an intention, (ſome ſaies actuall, other ſome habitual) that is, a purpoſe to conſecrate, that the bread and the wine are not changed in the body and blood of Chriſt: and if he had a purpoſe to conſecrate but the one halfe of the breade, the other halfe is not changed, but remaines common bread. They therefore that adores it, if the Prieſt had not that purpoſe, what doe they worſhip but the creature, and that according to their owne doctrine. And who can be certaine of the Prieſts intention? So who can worſhip in faith that god of theirs, ſeing they cā not be certaine of the intention of the Prieſt, vpon the whilk this change depends: and that whilk is done without faith, is ſinne.

Deut. 6. 16.

Summa angel' cuch. cap. 26

sinne. Secondly, their owne doctrine is, that the intention of the Priest suffices not, vnlesse it be according to the institutiō of Christ: now sundry of their own learned (*a*) doctors saies, that their priuate Masses, where there is no publicke communion, is not according to the institution of Christ: therefore by their owne doctrine, they are vile idolaters, both Priest and people, in worshipping a bit of breade that is made of wheate, as the great God: seeing by their owne doctrine there is no change there in their priuate Masses of the bread and wine in the body and blood of Christ. Last of all, (*b*) seing there are sundry cases, and that very ordinary, wherein the Priest (by their owne doctrine) doth not consecrate at all: as if the Priest haue forgotten to put wine in the challice: if the bread be made of other thing then flowre if the water surmount the wine: if the wine be sowre: if hee left out one of the words of consecratiō: now what certainty can the standers by haue, that the Priest hes falne in none of these cases. So with what assurance of faith can they worship their breaden God.

a) Bonauentura in compend. sacr. Theolog. lib. 6. Hugo de S. Victor. Gerardus Lorichius,

b) Thom. p. 3. q. 83 Ioan de Burgo Pupilla cap. 3. Gerson contra Florent. extra de celebrat. Miss.

To proouc this by some examples, that by their owne doctrine they make the people to commit idolatry in worshiping of their breaden God. About the yeare 1536. there was foure *Augustine* Friars, hanged in *Cmil* in *Spaine*, who had secretly by night murthered their Prouinciall. The day following to auoide all suspition of the murther, they all foure said Masse, but they had no intention to consecrate, as they themselues afterward confessed: and so there was no Transubstantiation there, by their owne doctrine. And therfore, all these that heard their Masse that day, by their owne doctrine committed Idolatrie, because there was no consecration there. I will set downe another example. There was a certaine Priest who being deposed for his filthie life, wherin he had continued for the space of 30. yeares with a harlote: beeing demanded by one, if he had truely repented him of this his abhominable life, and if he had put away this his cōcubine from him, with intent neuer to receaue her againe? he neuer had (said he) ony sik purpose. Being asked againe,

others then to God: to wit, to the honor of the Virgine *Mary* and of all the Saints, whilk is horrible blasphemie, to giue that whilk is Gods glorie to his creatures. And therfore they haue a Masse of our Lady, a Masse of S. *Antone*, a Masse of Saint *Michael*, *&c*. Now if the Masse be one with the Lord his Supper (as they say it is) then it is properly a memorial of his death, and it is instituted only to the glory of God, and not to the honor of any creature: therefore our Sauiour sayes, *Do this in remembrance of mee*, and not of his Saints.

The nynth abuse (passing by their monstrous Transubstantiation, whereof I haue spoken in another place) is their round hoste, taken from the vse of the old (*c*) Romane idolaters 700. yeares before Christ, who had little round breade whilk was consecrated to the honor of their gods, whilk they did eate after the sacrifice. So it was not the spirit of Christ whilk taught you this forme, but the spirit *of Numa Pompilius*, the Magitian, who breathed this doctrine in you: for there is no word of this round bread in Christs Testament.

c) Pollux in Onom. lib. 6. & Alex. ab Alex. lib. 4 cap. 17.

The tenth abuse is the lifting vp of the sacrifice aboue their head, and the adoring and worshipping of the same, whilk is abhominable idolatry, to worship a bit of bread, as the great God and creator of al the world, contrary the expresse commandement of God, *Thou shalt only worship the Lord thy God, & him onely shalt thou serue*. And how can they excuse themselues from idolatrie, according to their owne doctrine: for they holde this, that if the Priest haue not an intention, (some saies actuall, other some habitual) that is, a purpose to consecrate, that the bread and the wine are not changed in the body and blood of Christ: and if he had a purpose to consecrate but the one halfe of the breade, the other halfe is not changed, but remaines common bread. They therefore that adores it, if the Priest had not that purpose, what doe they worship but the creature, and that according to their owne doctrine. And who can be certaine of the Priests intention? So who can worship in faith that god of theirs, seing they cā not be certaine of the intention of the Priest, vpon the whilk this change depends: and that whilk is done without faith, is sinne.

Deut. 6. 18.

Summa angel' cuch. cap. 26

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Bonauentura in compend. sacr. Theolog. lib. 6.
a) Hugo de S. Victor.
Gerardus Lorichius,

Irregular Pagination.

To proouc this by some examples, that by their owne doctrine they make the people to commit idolatry in worshiping of their breaden God. About the yeare 1536. there was foure *Augustine* Friars, hanged in *Cuil* in *Spaine*, who had secretly by night murthered their Prouinciall. The day following to auoide all suspition of the murther, they all foure said Masse, but they had no intention to consecrate, as they themselues afterward confessed: and so there was no Transubstantiation there, by their owne doctrine. And therfore, all these that heard their Masse that day, by their owne doctrine committed Idolatrie, because there was no consecration there. I will set downe another example. There was a certaine Priest who being deposed for his filthie life, wherin he had continued for the space of 30. yeares with a harlote: beeing demanded by one, if he had truely repented him of this his abhominable life, and if he had put away this his cōcubine from him, with intent neuer to receaue her againe? he neuer had (said he) ony sik purpose. Being asked againe,

how then ſaid he Maſſe euerie day, and made he no ſcruple to eate the bread of the Lord, and drinke of his holy Cupe, his conſcience accuſing him of ſik an erroneous ſinne? At the laſt, he confeſſed, that to auoide the vnworthie receauing of the body & blood of the Lord, he did not pronounce the ſacramẽtal words wherwith it is conſecrate. And being vrged againe, how he durſt commit ſo horrible a wickedneſſe, as to giue ſo great an occaſion of ſo horrible idolatrie to the people: who kneeling on their knees, caſting themſelf on the earth, lifting vp their hands towards the altar, ſtriking their breaſtes, did worſhip the vn-conſecrated bread and cupe. Vnto whome he anſwered, that it was not ſo great a fault as hee ſaide of it: and that hee was not allone, but many moe did the ſame, whilk thought it not ſo abhominable an offence, as he made of it. Theſe two hiſtories I finde written by a Spaniſhe authour, one *Cyprian Valera*, the title whereof is, Of the Pope and his authority, & of the Maſſe & the holines thereof. All theſe than that heard the Maſſes of theſe men, and adored the ſacrament whilk they lifted vp, committed idolatrie by their owne Canons and decrees: for the laſt did not pronounce the words of conſecration, & the other foure had not the intent to conſecrate: and therefore there was no Tranſubſtantiation there, by their owne doctrine, & ſo they worſhipped bread and wine as their great redeemer & creator. But what a miſerable religion is this, that depends vpon the intention of another: and therefore who can be certaine, by their owne doctrine, whether it be God they worſhip or not in their ſacrament. And this made a certaine inquiſitor, an enemy to the trueth, fearing when hee heard Maſſe, whether the Prieſt had intention to conſecrate or not to ſay, O Lord, if thou be there I adore thee: and ſo by this ſubtelty he thought to eſcape committing of idolatry. In the time of the Councell of *Conſtance*, there was three Popes that the Councell for their abhominations did depoſe, & elected another: theſe three not beeing Popes coulde not ordaine Prieſts, nor giue them authority to conſecrate: ſo that by their owne Canons, all they that heard Maſſes of ſik Prieſtes

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as had their authority from them, committed idolatry. This same may be saide of them that heard the Masses of all these Priestes that were ordained by Pope *Constantine* the first, and the whoore Pope *Iohn* the 8. For neither of these had power to ordaine Priestes by their owne Canons. And as for Pope *Iohn*, there is no controuersie of it, because she was a woman, not capable of that authority by their owne Canons. And as for *Constantine* the first, he was a laick man, who without receauing any orders was by force named Pope. He not being a Priest himself, could not giue this authority to others. And so by their owne doctrine, all these that heard the Masses of sik Priests did commit horrible idolatry. And howsoeuer the Pope and his Cleargie affirmes it to be God, and not bread and wine, whilk they adore; yet ye shall see what estimation they haue themselues of that breaden God of theirs, by some examples. Pope *Gregory* the seauenth, vsed it for coniuratiō, and sought a response of it, and because it woulde giue him none, he caste it in the fire, and burned it, and so burned his Creator. They vse it to reuenge their wrongs, hatred and malice by it: and therfore Pope *Victor* the third in the yeare 1088. was poisoned in the Challice by his sub-deacon. Sik-like the archbishop of Yorke, poisoned in the Challice. Sik-like *Henry* the seauenth, poisoned by a Dominican Friar in the Sacrament. They vse it for an Haruenger, sending it one, or moe daies iourney before, with the basest sort of the people. The Dominican Friars of the towne *Auferra* in France in the yeare 1536. did burne it, being vomite out by a Friar that saide Masse. And the Franciscans *de alia Villa* burnt the Cow whilk had eaten vp the sacrament out of the Priestes hand, and so in burning her, did burne their Creator with her. *Molon*, one of the Spanish inquisition, 35. yeeres since, being to goe into processiō vpon the day of *Corpus Christi*, & the hoste that was to be put in the boxe, beeing so great that it could not be placed in the same, he being impatient to awaite whill another hoste had bene consecrate, demanded ane paire of sheares, and clipped his God and Creator: and so went on forewarde to their processiō. Of the whilk we gather

gather two things. First, that their Popes and Ecclesiastical rable is without all God and religion, that makes so light of their God as to clip it and burne it, and vse it as the instruments of their mallice & reuenge. Secondly, that this consecrate bread of theirs whilk they sell to the people to be worshiped and adored is moste abhominable Idolatry, whereof one day they shall giue a reckoning to God: and thus much for the tenth abuse of their idolatrous Masse.

The eleuenth abuse is, that in your communions, first contrary the institution of Christ, yee giue not the bread to the hands of the people to take, but puts it in their mouthes, as though their mouthes were holier then their handes. Next yee spoile the poore people of a sweete pledge of their saluation, the sacrament of the wine; giuing them onely bread: contrary first the expresse (*a*) command of Iesus Christ *drinke ye all of this*: next, contrarie the doctrine of the (*b*) Fathers, your owne (*c*) canon law, and Pope (*d*) *Gelasius*. The second is that in your Masse, suppose yee speake of a communion and communicants, yet there is none at all; for your Priest eates and drinkes out all. And therefore haue yee eiked to the wordes of Christ *eate all, drink all*, contrarie the expresse institution of the Supper, *take ye, eate ye, and drink ye all of this*. And contrarie also to the doctrine of the auncient (*e*) Doctors of the primitiue Kirk, & of some (*f*) Councels, and some of your owne (*g*) Popes also.

The twelfth abuse is in the praier contained in the canon of the Masse in these wordes. *Looke mercifullie vpon these thinges* to wit, Iesus Christ his body and his blood, whilk the Preist thinks he offers vp to God, & so *Biell* a exponer of the Masse interprets the same;) *and accept of them, as thou accepted of the sacrifice of Abell, of Abraham and of Melchisedeck*. And in a nother place, the Preist praies vnto God *to receiue that sacrifice* (to wit of Christ) *and to sanctifie it with the blissing wherewith hee sanctified the oblation of Abell*. Now if any thing can be said to be blasphemie, certainly this must bee blasphemie, to a Masse-Preist a sinfull creature to interceede betvveene God the Father, and Christ his Sonne, to pray the Father that he may

a) Matth. 26. 27 Marc 14. 23
b) August. in lib. seu prosp.
c) De consecrat. dist 2. can. Dum frangitur hostia Cyprian. serm. 5. de lapsis
d) De consecrat. dist. 2. can. Comperimus
e) Hieron. in 1. Cor. cap. 11 Chrysost. in 1. cor hom. 18,
f) Concil. 2, Antio cap. 2. Cone. 4. de Tolet. cap. 17.
g) Alex. 5. epist. 1. de myster. cerp. & sang. Calixtus de consecrat. dist. 2, can. Peracta.

Pari benedictio. ac sanctificat.

may ſanctify his Sonne and accept of him; as though he were not fully ſanctified in him ſelfe, and were not the fountaine of all holines to others, and as though the Father were not well pleaſed in him alreadie. And becauſe the Maſſe-Preiſt vantes that in his ſacrifice of the Maſſe he offers vp the eternall ſonne of God in a ſacrifice to his Father for the ſinnes of the quick and dead, I will aske him this: doth not hee blaſpheme horribly, who vants that in ſome thing that he does hs is more acceptable to God, nor Ieſus Chriſt is? This cannot be denied. But I aſſume that the Preiſt vantes that in his Maſſe he is more acceptable to God, nor Ieſus chriſt is: therfore the Prieſt is a horrible blaſphemer. And I proue the Aſſumption thus: The Prieſt vaunts that in his Maſſe he offers vp Ieſus Chriſt to God his Father: the Prieſte alſo in the Maſſe praies the Father, that he would ſanctifie and accept of his ſonne whilk he offers vp: Therefore the Prieſt vaunts ỳ he is more acceptable to god in the Maſſe, nor Ieſus Chriſt is: for God regardes more the perſon that offers vp, then the thing that is offered vp. This is *Irenæus* language: and for this purpoſe he brings forth the exãples of *Abel* and *Cain*, & their ſacrifices. For he ſayes, *They two offered vp to the Lorde, but they were not both accepted of him: for Abell his ſacrifice pleaſed God, becauſe his perſon pleaſed him, and that becauſe of his faith: but the ſacrifice of Cain pleaſed not God, becauſe his perſon pleaſed him not, and that becauſe of his incredulity.* Seing therefore that the Maſſe-Prieſt vaunts that hee offers vp Ieſus Chriſt in his Maſſe to the Father: and ſeing the Prieſt muſt be more acceptable thẽ your ſacrifice: Therefore it muſt follow that the Prieſt in the Maſſe vaunts, that he is more acceptable to God then Ieſus Chriſt is, and ſo is a horrible blaſphemer in his Maſſe.

Irenæus lib. 4. contra hæreſ. Valent. cap. 34

The thirteenth abuſe is, that he compares the ſacrifice of the ſonne of God, with the ſacrifice of *Abel*, *Abraham*, & *Melchiſedech*, whilk by infinite degrees ſurpaſſeth them all.

The fourteenth. What horrible blaſphemy commits the Prieſt, when he praies that that oblation whilk he thinkes to be Ieſus Chriſt, may be carried to heauen by the hands of an Angel, as though Chriſt were not as powerful now to aſcend

to heauen, as he was after his resurrection, and therefore hes now neede of the helpe of an Angell, to carry him to heauen What blasphemie is this ? But let mee aske you, Maister *Gilbert*, Wherefore pray ye that he may be carried to heauē seing ye eate him, and makes him to descend in your belly, as ye think, and to ascend and descend are things contrary? And if ye will say, that first it mounts to heauen, & then descends againe: then I say, first the accidents of the bread and wine are left there allone: for they are not carried to heauē, but remaines in your hand: and Christs body and blood are not vnder them, seing he is carried to heauen by the handes of an Angell: and so your reall presence is gone. Secondly, seing ye eate his body and drinke his blood, it must followe that ye must make a new Trāsubstantiation, to cause Christ come downe againe from heauen, and to make the bread & wine to be transchanged againe in his body and blood, that ye may eate him and drinke him . And so these are manye voiages whilk ye cause Christ to make: First, to descend from heauen by the meanes of your Transubstantiation, then to make him to ascend to heauen by the meanes of your praier and then last of all, to make him againe descend from heauen, that yee may eate him and drinke him. These are the blasphemies whilk followes on your blasphemous Masse.

The fifttenth abuse, is in their praier for the dead, wherin they pray *for a place of refreshment, light and peace for them, who thes died in faith, sleepes in peace, and rests in the Lord*, and yet in the Masses that are said for them, they will not giue the *Pax* to be kissed, whilk is a signe of peace: let them aduise how they will reconcile this. But first I say, their praier for the dead, is without all warrand of the word: next, I would knowe who these are for whome the Priest praies: not for them that are in Hell, for they haue not died in faith, nor sleepes in peace, nor rests in the Lord: and praiers for them are needlesse, for out of hell is no redemption: not for them that are in heauen, for what greater light, or peace, or ioy can they haue nor that whilk they haue alreadie? not for them that are in Purgatory, for beside that it is but the deuise of man, according

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to their owne doctrine, they that are in Purgatory ſleepes not in peace, but are tormented in fire, (if their doctrine of the fire of Purgatorie be true:) and ſo this prayer cannot be for them neither.

The ſixtenth, is your horrible cruelty againſt the ſonne of God, in breaking the bodye of Chriſt in three cupons in your Maſſe, (as ye thinke) whilk is greater cruelty then the menof warre did to him vpon the croce: for they brake not a bone of him, and yet ye Maſſe-Prieſtes makes no ſcruple to part his body in three cupons.

The ſeuententh, is your dipping a part of the hoſte into the Cupe, whilk is without all warrand or example of the Scripture, and is againſt the doctrine of one of your (*a*) Popes.

a) Pope Iulius de conſecrat diſt. 2. can. Cum Omne crimen.

The eighttenth, is in the praier wherein the Prieſt praies, that the receauing of Chriſt his body be not to his condemnation, ſeeing he meanes not heir by the body of Chriſt, the bread whilk is a ſeale of his body, but properly the body of Chriſt: whilk whoſoeuer receaues, receaues not to death but to life; ſeing he is life and ſaluation it ſelf.

The ninetenth, is the blowing & mumbling of the Prieſts on the bread & wine, there turning of their back to the people when they prouounce the words of conſecration: their ſo oft ſigning with the ſigne of the Croce in their Maſſe, 25. times: their (*b*) keeping and incloſing of Chriſts body (as they ſuppone) in a boxe: their burning of candles before it: their (*c*) carrying of it in proceſsions vpō their ſolemne daies whilk they call the feaſt of God, in their Temples, Villages, ſtreetes: their carrying of it to the ſicke and diſeaſed, with theſe blaſphemous words ſpoken by the Prieſt to the patient, *Beholde my friend God your Creator, whilk I haue brought vnto you.* What blaſphemie is this? and what a God is this that cannot come by himſelfe, but muſt be brought by another? and what comfort can this God bring to the patient, that cā not bring himſelf to the patient, but as he muſt be borne by the Prieſt? What a mockery of God, of his word, of themſelues, and of the poore people, is this? Does their Prieſtes the thing that Chriſt did in the Sacrament? Did he any of

b) The ordinance of Honorius the 3. confirmed by Pope Innocent the 4. de celebrat miſſeanon Sane. & de cuſtod. Eucha. cap. 1.

c) Ordinance of Pope Vrbane, anno 1364. who liued then.

theſe things, or commanded he them to be done? Croſſed he the bread and wine? Did he blow & mumble the words vpon it? Commanded he the bread to be kept in a boxe, to be carried in Proceſsions, to be carried to the ſicke, to burn candles before it? What ſpirite hes reuealed to you theſe things? ſeeing the ſpirite of Chriſt hes not reuealed them in the Scriptures? You muſt ſeeke therefore for a new Goſpell, to proue theſe ceremonies: for the Goſpell of Chriſt makes no mention of them: yea, this keeping of the ſacrifice, it is forbidden by your owne (*d*) Canon law. So ye both fight againſt the Scripture, and your owne Canon law.

(*d*) De conſecrat. diſt. 2. cap. 3. Gradibus.

The twentieth abuſe, is their manifold ſtiles and titles that they giue to their Maſſe, whilk cannot be all aggreeable to the ſame: ſome taken from the perſons in whoſe name and honor they are celebrate: as *the Maſſes of the Trinity, of the name of Ieſus, of his croce, crowne, and fiue wounds, of our Lady, of the Angels, of the Saints*: ſome taken from the perſons and matters wherefore they are ſaide. For there are ſundry ſorts of Maſſes, for ſundry ſortes of perſons and matters; as one *for the Pope, another for the Emperour, the third for the King, the fourth for a man, 5. for a woman. 6. for the bridegrome. 7. for the bride. 8. for Priſoners. 9. for them that ſailles. 10. for them that goes a voyage. 11 for the dead. 12. for him of whoſe ſoule there is doubt. 13. for the peſt. 14. for the rage. 15. for the tempeſt. 16. for the fire. 17. for all ſortes of diſeaſes both of man and beaſt.* And laſte of all, ſome of their ſtiles are taken from the diuerſity of times and ſeaſons wher in they are ſaide: one ſort of Maſſe for Sommer, another for Winter: one for the time of lent, another for the time of fleſhe: one for Chriſt-mas, another for Paſche, another for Whitſonday, & other ſome for other feaſt daies. Nowe theſe Maſſes are ſo diuerſe, that the Maſſe that is ſaide at one of theſe ſolemne times, cannot ſerue for another: the Maſſe for lent, cannot ſerue for the time of fleſhe: the Maſſe for Paſch cannot ſerue for Chriſtmaſſe, and ſo forth of the reſt. In the whilk there are many horrible abuſes. Firſt, if the Maſſe be one with the Supper (as they ſay) then as there is but one Supper of the Lord, whilk is inſtituted only for the remembrance

brance of Christ, whilk is but one in generall for all: & wher· of all the faithfull are partakers, of whatsomeuer ranke they be: be they great, be they smal, be they riche, be they poore; and whilk seruesfor all times. For, as our Sauiour did institute but one Baptisme to serue for all persons, & for al times so he did institute but one Supper to serue for all persons & all times. If therefore the Masse were one with the Supper, it should be but one for all persons, and for all seasons. But this diuersitie of Masses does testifie that it is not the institu tion of Iesus Christ, but the institution of Antichrist, & that it is not one with the Lord his Supper, as they falsly alledge: Yea, it doth testifie that they haue forsaken the truth of God and are giuen ouer of God to beleeue lies, and to be deceaued by strong delusions, that they might be damned.

Secondly, what needes seuerall Masses of the Trinity, of the holy spirit, of the name of Iesus? for seeing the three persons of the Trinity are one, & they all concurre in the worke of our faith, the Father giuing his sonne by his holy spirite in the word and sacraments: therefore this diuersity as thogh the persons of the Trinitie were separate, is needlesse.

Thirdly, this woulde be marked: that suppose they haue stiled their Masses from sundry persons, yet they haue not ascriued a singulare Masse to Iesus Christ, that it might bee named simplie the Masse of Iesus Christ: and this, no question is not without the prouidence of God, that seeing the Masse is not the institution of Christ, but of Antichrist; not the ordinance of God, but of Sathan: he would not that sik a blasphemous and idolatrous inuention shoulde haue the same stile to be called the Masse of Christ simplie, without any further addition, as the Supper is called the Lords Supper. Fourthly, they haue a seuerall Masse to the name of Iesus, vnto the whilk (*a*) *Boniface* the sixth, hes giuen pardon of 3000. years to them, that saies this Masse deuotly: as though his name were a thing separate from himselfe: & as though there were some speciall vertue in the sillabes and letters of that name, after the manner of Magicians and Sorcerers.

(*a*) Missale Romanum.

Fifthly, their Masses to his Croce and crowne, is manifest idola-

idolatry, in aſcriuing that whilk was proper to Ieſus Chriſt, to the tree whereon he hang, and to the crowne of thornes whilk he bure: as though either they had redeemed vs, and not himſelf who was crucified on the tree: or elſe that they were one with himſelf, whilk are both blaſphemy. Sixtlye, their Maſſes to the honor of the Virgine *Marie*, to Angels, & Saints is manifeſt idolatrye: for the Supper was not inſtituted in the honour of any creature, but only to the honour of him who did redeeme vs. Seuenthly, wherefore ſerues any Maſſe for the Pope? for if he be ſik a one, as himſelfe and his Kirk hes written of him: to wit, that *his will is heauenly, that he may make ſomthing of nothing, that he may of right diſpenſe againſt right: that he may make righteouſneſſe of vnrighteouſneſſe, and that he may delyuer as many ſoules out of Hell and Purgatorie, and place thē in heauen, as pleaſes him*, he needes no Maſſes to be ſaid for him. Either therefore theſe ſentences that are ſpoken of him are falſe, or elſe all Maſſes ſaid for him are ſuperfluous. 8. if the Maſſe be one with the Supper, then as the Supper was only inſtituted for the liuing, and not for the dead: and therefore our Sauiour in the Supper commands, *To take eate, drinke, and to doe it in remembrance of him*, whilk the dead cannot doe: ſo theſe Maſſes ſhould not be for the dead. And for what dead are theſe, that theſe Maſſes are ſaide? If they ſay, for them that are in heauen or hell: I anſwere, the one needes them not, and they are vnprofitable for the other. If they ſay, for them that are in Purgatorie: I anſwere, this Purgatorye is but their owne inuention, to draw water to their owne mil, and to enriche the Popes treaſures, for the Scripture makes no mention of it. Ninthly, their Maſſes that are ſaid for them that are abſent, as for the Priſoners, for them that ſailles, & are in their voiage, &c. makes it manifeſt alſo, that the Maſſe is not one with the Lords Supper: for it was inſtituted not to them that were abſent, but to them that were preſent. For in the Supper they are commanded to take, eate, and to drinke in remembrance of him, whilk the abſent cannot do. Indeede it is true, that theſe that are preſent at the Maſſe does eate and drinke as little, as they that are abſent: the only

Extra. de tranſlat epiſt. canon Quanto. in textu & gloſſa. Clement. 6. in Bulla.

ly vantage they haue is to be beholders of the Prieste eating and drinking all himself allone, and of these vaine and iuglers trickes of the Priest in saying of his Masse, whilk the absent cannot see. Tenthly, how can their Priests please God in saying Masse for him, of whose soule it is doubted, seing it cā not be saide with faith, and whatsoeuer is done without faith the Apostle saies is sinne: and this doubting, as *Iames* sayes, cannot stand with faith: therefore this Masse of theirs for his soule of whome there is doubt, cannot please God? But what is all their religion, but coniectures, and opinions, and doubtings. Elleuenthly, is their Masses for the pest, tempest furie, fire, and all afflictions, and maladies, aswell of man, as of beast, whilk containeth intollerable and vile idolatry: for euery Masse hes his owne Saint to be a patrone, according to the subiect thereof, and euery Saint hes his owne office. Against the pest, the Priest sayes the Masse of S. *Sebastiane*, & S. *Roch*, for they are the patrons and defenders against it: after the custome of the Pagans, who honored *Apollo* & *Æsculapius* by feastes and sacrifices for to be saued from the contagion of the same. Against the tempest, they say the Masse of S. *Bernard*, S. *Graith*, S. *Barbe*, and others, in stead of *Iupiter* whilk the Pagans worshipped. Against the rage or furie, they say the Masse of S. *Hubert*, who is the patrone of hunters and dogs, as the goddes *Diana* was the patrone amōgst the Pagans. Against the fire they say the Masse of S. *Anton*, for they make him the patrone of it: and they say it is a greater oath to sweare vpon the arme of S. *Anton*, then when one sweares by the name of God. For a woman with child, they say the Masse of S. *Margaret*, in stead of *Diana* and *Iuno* whilk the Pagans worshipped for wemen with child. For a horse they say the Masse of S. *Eloy*, or S. *Anton*, yea, for a poor wifes hen, if it be sicke or loste. And for their pigs, they haue the Masse of S. *Antone*. But first what blasphemie is this, to haue their recourse to Saints, hee or shee, to obtaine of them, or by their merite, or interceßion, health in sickneße, &c. and sik like things, whilk are only in Gods hands to bestowe: for it is he only that sends health, and sickneße, faire wether, & foule

Rom. 4 23
Iac. 1. 6

Masses for the pest, tempest, &c

Alanus de sacrific. euch. cap. 32

foule wether, & ſo forth. Next, the Lordes Supper was not inſtituted to be a charme for ſik diſeaſes of man or beaſt, or for the fire, peſt, tempeſt, &c. but for the remembrance of Chriſts death. So that if there were no more abuſe in the Maſſe, but theſe two things, it is ſufficient to make all men to abhorre ſik abhominable idolatry.

The twentie and one abuſe, is their mixing of parcels of the Scripture, with their abhomination & idolatries in their Maſſe, after the manner of thoſe who goes about to impoyſon anie: who mixes their poiſon with ſome good food, that it may be the leſſe ſuſpected: or rather as the Magicians & Charmers does, who mixes with their diueliſh practiſes, parcels of the Scriptures of God, and makes thoſe to ſerue for their diueliſh purpoſes, whilk was appointed to Gods honor So are all the places of Scripture, whilk are read and ſung in their Maſſe, they are brought forth, not for the truth, but againſt the truth for their idolatry and abhomination: & this they haue done, that their idolatry may bee leſſe ſuſpected by the ſimple. Next, what warrand haue they to prefer the Goſpell, (as they call it) to the Epiſtles, in ſtanding vp at the reading of the Goſpell, and ſitting at the reading of the Epiſtles, ſeing they are both inſpired of God, and they both containe the Goſpell of Ieſus Chriſt, as the Apoſtle teſtifies. Thirdly, the Goſpell and Epiſtles, were appointed not to be ſung and chanted in the Kirk, (as they doe) but to be red & interprete: for the Pſalmes and other hymnes in the Scripture are ordained for that vſe. Fourthly, ſeing the Scripture whilk is read and ſung in your Maſſe, is read and ſung in an vnknowne language, as all the reſt of your Maſſe is done: to what purpoſe does it ſerue? and what is it but a mocking of God, and abuſing of the poore people.

Rom.1.1. Rom.2 16.1.Cor.4.15.

The twentie and two abuſe, is their waxe candles whilk they haue burning in the time of their Maſſes, in the fair day light, mocking as it were thereby, both God the authour of all light, and the light of the ſunne. And to what purpoſe cā they ſerue to burne in the day light, when the ſunne is ſhyning, but to beare witneſſe againſt them in the great day, that

that in the middeſt of the noone day, they groped in darkeneſſe, & that they haue put out the light of the Goſpel, that ſhould haue ſhyned in their hearts? What ſhall I ſpeak of the reſt of your ceremonies whilk are ſuperſtitious, idle, carnall, and Iewiſh? In attire like them: for as their Prieſtes were cled in an Ephod, a Myter, a broidered coat, a girdle, a breaſtplate, and a robe. So with you your Prieſts muſt haue an Amice, an Albe, a girdle, a fannell: whereof ſome of them are taken from the faſhion of the Pagans. For *Numa Pompilius* when hee vſed to worſhip, he couered himſelf with a kerchiffe or vaile: and he ordained that theſe idolatrous (*a*) Prieſts ſhould haue their Albe, and a painted coloured coat aboue it: as the (*b*) Iewiſh Prieſt had a lawer, wherat they muſt waſhe, before they ſacrificed, ſo haue yours: as they (*c*) lifted vp a part of the hoſte, ſo you lift vp the whole hoſte: as they ſounded the (*d*) trumpets at their ſacrifices, ſo you ring your belles. And what ſhall I ſpeak of the reſt of your vaine and ſuperſtitious ceremonies? in waſhing often, in croſsing and bleſsing often, in cenſing often, in ſoft ſpeach & whiſpering, in kiſsing of the Amice, kiſsing of the fannell, kiſsing of the ſtole, kiſsing of the altar, kiſsing of the booke, kiſsing of the Prieſts hand, and kiſsing of the *Pax*: in ſmiting and knocking of the breaſt, in geſturing by rule and meaſure, in bowing and becking, in ſpacing foreward and backward, & turning round about, and trauerſing of the ground: his geſture ſo ridiculous, ſo changeable, ſo affectate in ſaying of his Maſſe, that a man would think a plaier were comming forth vpon the ſtage to play, when the Prieſt addreſſeth himſelf to the Maſſe: beſide the muſicke of your Organs where it may be had, and your threefold ſalutation of the Prieſt, *Dominus vobiſcum*, whilk can haue no vſe in the priuate Maſſes, where the Prieſt is himſelf allone together with the Clark. So that in truth it is more then Iewiſhe: for in ceremonies they are aboue their ceremonies, in orders more exquiſite, in cautels more diligent: ſo that it ſeemes rather to be a ſtage play nor the worſhip of God. But I ſee it is fulfilled in them whilk was foretolde, that *God woulde ſend them ſtrong deluſions, that they*

Exodus 28.4.

Ouid. in Faſtis.
a) Alex. ab Alex.

b) Exod. 30. 20
c) Exod. 29. 27

d) Num. 10. 10.

 might

might beleeue lies, that all these might be damned which loued not the trueth. Let the Christian reader iudge nowe, whether the Masse be an heauenly action, or whether it be not a sink and closet of all abhomination or idolatry, or not.

The manifolde contradictions one against another, both in the matter, forme, & effect, substance, & circumstance of their Masse.

As trueth confirmes the self, so falset destroies the selfe: *A Kingdome deuided against it selfe* (as our Sauiour saies) *cannot stand*: Therfore their diuisions and contradictions amongst themselues concerning this their sacrifice of the Masse, is an euidēt token that ỹ kingdome cannot stand. (*e*) Some of you sayes, Christ descends daily frō the bosome of the father to the altar, & ascends frō thēce to heauē again: other some (*f*) saies the contrary, *that he neither descends from heauē in the Masse, nor ascends from thence to heauen.* 2. *Bellarmine* saies in a (*g*) part, *that the sacrifice of the Masse does not satisfie for our sinnes, or merite properly the forgiuenesse of them.* and yet in another (*h*) place he saies, *that Christ offered in the laste Supper a sacrifice for the sinnes of the Apostles, and the sacrifice of the Masse* (saies he) *is one with that.* And (*i*) their Preists sayes in the Masse that *he offers it vp for the redemption of soules*: and the counsell (*k*) of Trent calles it *a true propitiatorie sacrifice for the sinnes of the quick and the dead.* And (*l*) *Gabriell Biell* a *exponer of the Masse, sayes that the Masse is one in substance with the sacrifice of the Croce, and that it proceedes the selfe same effects; to wit, the appeasing of God his wrath*: If it then appease God his wrath, and be offered for the redemption of soules, then it must both merite properly, and satisfy properly. 3. (*a*) Some of you affirmes that the sacrifice of the Croce, *is more excellent then the sacrifice of the Masse, and the* (*b*) *vertue of the Masse depends vpon it*: and yet some of you (*c*) saies, *It is but one sacrifice with that of the Croce, the same sacrifice & the same Priest in both*, how then can the one be more excellent then the other? 4. (*d*) *Bellarmine* saies, *that the valour of the sacrifice of the Masse is finite, and therefore it is oft repeated*: but (*e*) *Caietan* a Cardinall saies, *that the vertue, quantity, and effect of it, is infinite, as the suffering of Christ.* 5. (*f*) Some of them saies, that Christ is offered vp in the Masse by the words of the Kirk, when it is saide, *Tua de tuis offerimus tibi*, some when the words of the cōsecration are pronounced: but (*g*) *Bellarmine* aggrees with neither:

e) Turrian. 1. tract cap. 11. fol. 59
f) Scarga artic. 11 fol. 335
g) Lib. 2. de Missa cap. 4
h) Lib. 2. de Missa fol. 735
i) In canone miss.
k) Sess. 6. canon 2 & 3
l) Lect. 85. in exp. canon. & in 4. sent. dist. 12. qu. 2.
a) Bellar. lib. 1. de Missa, fol. 626
b) Vega de Missa thes. 141.
c) Vega thes. 137.
d) Lib. 2. de Missa cap. 4.
e) Tract 7 de celebrat Missæ, cap 2. quest. 1
f) Posseuinus lib. contra Chyræum & Volanum.
g) Lib. 2. de Missa cap. 11

neither: he saies, *the sacrifice is offered vp, not so much by the wordes as by the putting of the sacrifice vppon the altar.* 6. (*h*) *Bellarmine* saies in a part, *That if there be not a real and true slaughter of Christ in the Masse, then the Masse is not a true and reall sacrifice: for* saies he, *to a true and reall sacrifice, is required a true and reall slaughter of the thing that is sacrificed: for the essence,* saies he, *of the sacrifice stands in the slaughter.* Vppon the whilk followes, that either Christ is daily truely crucified in the Masse, by their Priests, or else their Masse is not a true and reall sacrifice. And yet in another (*i*) part, he saies, that the sacrifice of the Masse *requyres not a true slaughter of the sacrifice.* 7. (*k*) *Gaspa Casilius* sayes, *that there are two diuerse sacrifices in the Eucharist or Masse, the one of the bread and wine, the other of the body and blood of Christ:* and yet (*l*) *Bellarmine* and sundry others denies it, *and sayes there is but one.* 8. Pope (*m*) *Innocent* sayes, that the sacrifice of the Masse is offered vp *for originall, venial, and mortall sinnes,* & yet the Maister (*n*) of sentences, and (*o*) *Gerson* sayes, that the Masse *purges but veniall sinnes,* & (*p*) *Thomas* of *Aquine* aggrees with neither of them, for he sayes, the sacrifice of the Croce was for our originall sinne, but the sacrifice of the altar, is for *our ordinary sinnes.* 9. M. *Gilbert Browne* saies, that *their Priests does the same in the Masse, whilk Christ did in the Supper:* but (*q*) *Bellarmine* frankly graunts that *Christ did not offer vp the bread by the same words, that their Priestes doe now in the Masse,* therfore they doe not the same thing that Christ did. 10. Maister *Gilbert Browne* sayes that *Christ did offer his body and blood to the Father after the consecration,* but (*r*) *Bellarmine sayes that neyther Christ nor his Apostles in the beginning did offer vp any oblation after the consecration.* I leaue the rest of their contradictions, so that seeing they haue no concorde amongst themselues, neither in the matter, nor in the forme, nor in the effect, nor in the substance, nor in the circumstances of their pretended sacrifice: but that the Lord (as is saide in *Hosea*) *hes deuyded their heartes:* therefore their Masse must perishe. And seeing the Lord hes sent sik a confusion amongst them, that they vnder stand not the language one of another: some saying one thing, some another: therefore it is *Babel* the towre of confu-

h) Lib. 1. de Missa cap. 27.

i) Ibidem cap. 25
k) Lib. 1. de sacr. cap. 20

l) Lib. 1. de Miss. cap. 27
m Tract. de missa
n) Lib. 4. sent. dist 12. cap. Posthæc
o) In Floret, lib. 4
p) Thomas de Aquina.

q) Lib. 1. de Missa cap. 27.

r) Ibidem

sion whilk they are building, and not the house of the Lord.

To conclude this, they will haue their sacrifice not a creature, (s) but a Creator of all creatures: and therefore they worship it with the worship of *Latria*, whilk by their own doctrine is onely proper to God: therefore they sing after the consecration, *It is not bread but God and man my Sauiour*: and yet they say that this (t) *Creator both begins to be where he was not before, after the consecration: and ceases to be where he was before: and that he is not* (u) *euery where as God is*. And they say that *the Priest makes Christ his* (x) *body of the bread in the Sacrament, & Christ this king* (y) *is made of bread*. Now how can he be the true God, & a true creator, whilk hes a beginning, and ceases to be, whilk is not euery where, as God is, whilk is made of bread and wine by a Masse-Priest, and that by their owne doctrine? Howe therefore shall their Kirk be cleared from abhominable idolatrie, that worships that whilk they call God, creator and Sauiour: and yet sik a God, as by their owne doctrine hes a beginning and ending, and is not euery where, and is made of breade and wine by duste and ashes. O, woe be to their soules that worships God, whilk made not heauen and earth, and causes others to doe the same! And howe shall their Masse-Priestes be cleared from sacrilegious blasphemie, whilk vaunts that in their Masse they daylie creat their Creator, and that of bread and wine: and so makes themselues Gods, and more then Gods, for God created but creatures, but they (as they suppone) creates the creator. And as they worship a false creator in their Masse, so do they worship a false Christ and Sauiour in the same. For the scripture sayes, That the true Christ is made of the (a) *seede of Dauid, & of the seede of the woman*, and not of any other substance. But the Christ whilk they offer vp in their Masse, by their owne doctrine, is made of bread and wine, and that by the Priest. So (b) *Bellarmine* confesses, and (c) Pope *Iohn* 22. For the one sayes, that *it is no absurde thing to the Priest to make Christ his bodye of bread*, and the other saies, *that Christ the King is made of bread*: Therfore they worship not Iesus the sonne of *Mary* who was made of the woman, and of the seede of *Dauid*: but a false Iesus

By their owne doctrine they are conuicted to be worshippers of a false God and a fals Iesus in their Masse.

s) Turian. 1. tract. cap. 17. & Antonius de Padua, ex Bellar. de Eucha. lib. 3. cap. 8.

t) Scarga artic. 5 fol. 335.

u) Turrian. tract. 1 cap. 21

x) Bellarm. lib. 3. de Euch. fol. 399.

y) Pope Iohn 22. lib. orat. inscrip. Antidotarius animæ. & in Breuiario & missalibus, Qui creauit me sine me, creatur mediante me that is, he that created me with out mee, (that is the Priest) is created by my moien that is, he makes that God, that made him.

a) Rom. 1. 3. Galat. 4 4

b) Ibidem

c) Ibidem

fus made of bread, and baken in the Ouen, and formed by the Prieſt: therefore of all idolaters they muſt be the moſte blaſphemous and abhominable. And this meikle for the firſt head, concerning that idolatrous abhominable Maſſe. Nowe followes the ſecond point concerning the Antichriſt: that the Popes of Rome are that vndoubted Antichriſt, that the Scripture foretolde ſhould come.

The other part concerning the Antichriſt.

Maiſter Gilbert Browne.

IF the (a)Pope be the Antichriſt, what is the cauſe that Maiſter Iohn would not ſet downe ſome place out of the word of God that proues the ſame. But good reader, I will let you ſee how far Maiſter Iohn is againſt the word of God in this, and that by ſome examples onely. Firſte, our Sauiour ſhewe vnto the Iewes, that albeit he came in the name of his Father, yet they would not receaue him: if another (ſaies he) ſhall come in his owne name, him ye will receaue. This no doubt, as Auguſtine expones the ſame, is meant of the Antichriſt, that the Iewes ſhall receaue. Nowe it is out of all controuerſie that the Iewes neuer receaued the Pope: Therefore the Pope is not the Antichriſt. Againe, the Pope came neuer in his owne name but in the name of Chriſt, for he is called the Vicare of Chriſt, and the ſeruand of the ſeruands of God: therefore he cannot be the Antichriſt.

a) It was not my purpoſe then, Ioh. 5. 43. Tract. 29. vpon Iohn.

This title of ſeruand of ſeruands will not excuſe him, being indeid the title of curſed Cham, for he is called the ſeruand of ſeruands and ſo fit in the Lords iuſt prouidence for your Popes who is that man of ſin.

Maiſter Iohn Welſche his Reply.

I Come nowe to the ſecond heade, whilk I offered then to proue: to wit, that your Popes whilk ye will haue to be the head of the Kirk of Chriſt, are the ſelfe ſame Antichriſt, that the Scripture fore-tolde ſhoulde come. Thou wouldeſt knowe (Chriſtian reader) of what waight this controuerſie is, *Whether the Pope be the Antichriſt or not?* For this ſupremacy of his vnto them, is the foundation whereupon their religion, and the ſafety of their whole Kirk depends: ſo that they cal it, *the Rock whereupon the Kirk is builded, againſt whilk the yets of Hell ſhal not preuaile.* And *Bellarm.* calles him *the foundation whilk vpholdes the houſe of God, the Paſtor whilk feedes his flock, the Emperour whilk gouernes his hoſte, the Sunne whilk giues light to the ſtarres,*

Rhemiſt. anno. vpon Mat. 16 & Bellar. in his preface before that controuerſie of the Popes ſupremacie

that is, to the Miniſters of the Kirk: the head whilk giues life to his bodie. So that remoue his Supremacy the houſe of God muſt fall, the flock of Chriſt muſt be ſcattered, the hoſte of the Lord muſt be diſcomfited, the ſtarres, that is the Miniſtery, muſt be darkened: and the body muſt ly ſtill without motion. And he applyes theſe (*a*) prophecies, ſpoken and fulfilled only in the ſonne of God, vnto him: calling him *that fundamentall ſtone in Sion, vpon the whilk the whole Kirk is builded*: and that *proued ſtone*, againſt the whilk the yets of Hell hes neuer, nor neuer ſhall preuaile: and *that corner or cunzie ſtone*, whilk ioynes both Iewe & Gentile, as two walles togither in a Chriſtian Kirk: and that *precious ſtone* wherefrom the infinite treaſure of grace is moſte plenteouſly deriued, vnto the whole Kirk: as vnity in doctrine, the bonde of peace, the vnity of faith, whilk is ſaluation it ſelfe, and the very life of Religion: and he ſayes *there is no way to Chriſt, but by Peter*, in whoſe roome their Popes ſucceedes: ſo that in their iudgement there is no way to Chriſt, but by the Pope. And he calles him that *rock of offence, and ſtumbling ſtone* ſpoken of in *Eſay* chap. 8. *Vpon the whilk whoſoeuer ſhall fall, ſhall bee broken: and on whome it ſhall fall, it ſhall daſhe him in peeces*. O blaſphemous mouth! Let the heauens be confounded at this. And therefore this is of ſik a waight, that *Boniface* the 8. hes made it an article of our faith: whoſe wordes are theſe. *We declare, we affirme, we define and pronounce that it is altogether needfull to ſaluation to all creatures to be vnder the Pope of Rome.* So that *Bellarmine* ſaies, when the Popes ſupremacy is called in controuerſie, *the ſumme of all Chriſtianity is called in queſtion*: and when that is controuerted, *then it is controuerted whether the kirk ſhould ſtand any longer or not, or fall & diſſolue*. Vnto them therefore it is an article of faith, whilk muſt be beleeued and practiſed vnder the paine of the loſſe of ſaluation. And vnto vs he is that ſelfe ſame Antichriſt whilk the Scripture hes foretolde, time hes made manifeſt, & the Kirk hes ſuffered. Vnto them he is the heade of the body of Chriſt, the Paſtor of his flock, the ſunne that giues light to the ſtarres, the foundatiō of the houſe of God, and a mortall God amongſt men: Vnto vs he is Gods enemy, the ſonne of perditiō, the ſecond beaſt, and

(*a*) Iſa 28, 16, & 8, 14. 15

Extra, de minoritate & obedientia, cap. Vnam ſanctam

and falſe prophet, the aduerſary of true Religion, a peſt in the bodie, a tyrant in the commonwealth, and Antichriſt in the Kirk. So thou ſees (Chriſtian reader) of what wayght this controuerſie is. 2. Theſſ. 2. apo. 13

Let vs ſee then how he defends him from being the Antichriſt, and then you ſhall heare our reaſons to the contrary. You aske wherefore I ſet not down ſome places of Scripture to proue the Pope to be the Antichriſt: I anſwere: not becauſe I could not, but becauſe it was not my purpoſe at that time. But nowe I minde to doe it (Godwilling) after that I haue anſwered to your arguments. Your firſt reaſon is, The Iewes ſhall receaue the Antichriſt: but they neuer receaued the Pope: therefore the Pope is not the Antichriſt. I anſwer: Your Propoſition I deny, that the Iewes ſhall receaue the Antichriſt. For firſt I will aske you, Are you of that opinion with *Bellarmine*, the Rhemiſts, and the reſt of your Cleargy, that they ſhall receaue him as their *Meßias*, whilk they looke for? If you be not of their minde, then beſide that you diſſent from the doctrine of your owne Kirk, it is not probable that the Iewes woulde receaue him, if they thought not hee were their Meſsias. And if ye be of their minde, then I ſay, the Iewes will receaue none as their *Meßias*, but theſe who are borne of the tribe of *Iuda*, and the family of *Dauid* in *Bethlehem*, and who ſhall reigne in *Ieruſalem*. But the tribes are confounded, ſo that they cannot knowe it, and the family of *Dauid* deſtroyed by ſundry Emperours: or at the leaſt, ſo cōfounded that they cannot be diſtinguiſhed: and *Bethlehem* is deſtroyed, & the Temple in *Ieruſalem* alluterly caſten down: therefore the *Meßias* whilk they looke for, will neuer come. And ſo (if this be true) the Antichriſt whilk ye imagine heir will neuer come, ſince your Antichriſt and their *Meßias* that they looke for, are both one, as your Kirk ſuppones. And I ſay further, *Sanderus* and the Rhemiſts ſayes, the Antichriſt ſhall come of the tribe of *Dan*: if then he ſhall come of the tribe of *Dan*, (as they ſay) the Iewes will neuer receaue him as their Meſsias, becauſe they know their Meſsias whilk they looke for, ſhall come of the tribe of Iuda. Therefore if *Sande-*

Bellar. lib. 3. de Rom. Pont. cap. 12.. Rhemiſt. annot. vpon 2 Theſ. 2 The Iewes ſhuld not receaue the antichriſt as their Meſsias.

In 8. demonſt. Rhemiſt. annot. vpon the 2, Theſſ.

rus and the Rhemists speake true, the Iewes shall neuer receaue the Antichrist at all. Thirdlye, I lay this ground whilk you cannot deny, that the Iewes *are to be planted in again in the naturall Oliue*: that is, they are to be conuerted to Christ, because *their fall was but for a time*, as the Apostle plainly foretelles, and the Rhemistes graunts it. Vpon the whilk I aske you, Maister *Gilbert*, whether shall they receaue the Antichrist, before, or after their conuersion? If you say, after: thē I say, after they haue embraced the true Messias & the Gospell, how can it be that they will looke for another Messias, and receaue the Antichrist as their Sauiour. Next, we read of their conuersion in the Scripture, but nothing of their reiection of Christ after their conuersion. And thirdly, seeing (as your Kirk sayes) the Antichrist shalbe sent to them, and they shal receaue him, because they receaued not Christ Iesus: of force then it cannot be after their conuersion. For the cause, to wit, their hardnesse of heart, and refusall of the true Messias, being taken away: this punishment should not bee sent vnto them after their embracing of Christ: so not after their conuersion. And if you say before their conuersion; thē I say, either must you make the reigne of your Antichrist lōger then three yeare and a halfe, (whilk your Kirk does) & put a greater space betwixt the perdition of him, & the end of the world, then your (*a*) Kirk does, and so ouerthrow your owne doctrine concerning the Antichrist, that ye may establishe your imaginary Antichrist. Or else what likelihoode is there that euer they shall be conuerted to Christ, whilk is against both the Scripture, & your owne doctrine? for seing the Iewes are to receiue him as their Messias, & seing he is to builde their Tēple, restore their ceremonies, & obtain ỹ Monarchie of the whole world, especially by their help (as your doctrine affirmes) shall not this driue them further from Christ, and harden their harts more then euer it was before? And seing he shall raigne but three yeares and a halfe, and they cannot embrace the true Sauiour, as long as he raignes (for they cannot embrace both the Antichrist, and the true Christ together) and seeing after his death the day of iudgement

Rom. 11. Rhemist annot. vpon that chapter

a) Bellarmine puts but 45. daies betwene his perdition and the end of the world. lib. 3. de Rom. Pont. c. 17.

Bellar. lib. 3. de Rom. Pont. cap. 12. 16. &c.

ment ſhall come immediatly, or at the leaſt 45. dayes after, (as *Bellarmine* ſayes:) how can it be poſsible that they ſhal euer be turned to Chriſt before the end of the worlde, if this your doctrine be true? Therefore they cannot receaue the Antichriſt before their conuerſion, and ſo they ſhall neuer receaue the Antichriſt. So then to conclude this point, as the *Meſsias* whilk the poore blinded Iewes lookes for, will neuer come, the true *Meſsias* being come already, whome they crucified: So the Antichriſt whilk ye imagine will neuer come, for the true Antichriſt (whilk either ye will not ſee, or elſe if ye ſee, ye will not confeſſe him) lurkes within your owne boſome, theſe many yeares, whome ye labour to couer, that he ſhould not be ſeene.

But how proue ye that the Iewes will receaue the Antichriſt? Becauſe our Sauiour ſayes to the Iewes, *If another ſhal come in his owne name, him ye will receaue.* I graunt indeede our Sauiour ſo ſpeakes. But firſte I ſay, this *other* is not to be reſtricted to the Antichriſt only, but to be referred to all falſe Prophets, who ſhall come, not being ſent of God, ſo *Nonus*, ſo *Lyra* expones it: and this was fulfilled long ſince in receauing of *Theudas* and *Cozban*, and other deceauers whom they receaued. As for *Auguſtine*, it is true, he expones it of the Antichriſt. But if *Bellarmine* reiects *Auguſtins* opinion concerning the generation of the Antichriſt, that he ſhall come of the tribe of *Dan*, becauſe *it cannot* (ſaies he) *bee prooued by the Scripture:* ſhall it not alſo be lawfull for vs, not to be bound to the expoſition of *Auguſtine*, vnleſſe it be certain by the ſcripture: ſo giue vs that libertye whilk yee take to your ſelues. Your firſt reaſon then hes no feete: for this place ſpeakes of all falſe Prophets whatſomeuer, whilk the Iewes ſhould receaue: and it hes bene accompliſhed ſundry times amongſt them: therfore this yet remaines vnprooued, that the Iewes ſhall receaue the Antichriſt. This for the firſt part of the argument. The ſecond part of your argument is, *The Pope came neuer in his owne name, but in the name of Chriſt:* therefore hee is not the Antichriſt. Your antecedent I deny. For if ye will credite *Franciſcus Toledo* if ye knowe him, writing vppon the

Ioſeph. de bello Iudaico, lib. 2. ca. 12.
Pet. Gala lib. 40. cap. 21.
Bellarm lib. 3. de Rom. Pont. c. 12.

same place, he sayes, *He shall come in his owne name, who truely shall haue no diuine vertue, but shall faine himself to be sent of God, as the false Prophets came in their owne name, because they were not truly sent of God. And this is that*, saies he, *whilk is said now* (meaning in this place) *if ony shall come in his owne name: that he, is not truly sent of God, neither hes Gods power.* So then a false Prophete is saide both to come in the name of God, and in his owne name: in the name of God falsly vanting so: in his owne name, because God sends him not, but he intrudes himselfe without a lawfull calling. Nowe to answere you then, I say the Pope comes in the name of Christ, as his Vicare, I grant he and his Cleargie so vaunts: but falsly. For the truth is, he hes come, and he commes in his owne name, and that truly, because the Lord neuer sent him, but he hes intruded himselfe without God his calling: therefore this can not free him but he may be the Antichrist. But howe proue ye that hee commes in Christ his name, and not in his owne name? Because (say ye) he calles himself the Vicare of Christ, and the seruand of the seruands of God. A pretty argument: hee so calles himself, *Ergo* he is so. Who will credite either you or him in your owne cause? Is this all ye can do for your Pope? He is called so, *Ergo* he is so. *Augustine* saies, *Non attendamus ad linguam, sed ad facta.* Let vs not take tent to the tongue, but to the deedes. For if al be asked, & all with one mouth confesse Christ, let the tongue cease a little, and aske the life *Interroga vitam?* and againe, whosoeuer denies Christ (*factis*) by his deedes, is Antichrist. The idolaters of *Ephesus* might haue reasoned so for their great goddesse *Diana*: shee is called a great goddesse, *ergo* she is so indeede. And what false Prophet yet euer came, but they said they came in the name of God, and they called themselues, & were called by these whome they deceaued, the seruandes and Prophetes of the Lord: and yet will you frame this argument for them, as you doe for your Pope. All the false Prophets said they came in the name of God, and were called by these whome they deceaued, the seruands of God, therfore they came not in their owne name, but in the name of God. Did not the false Apostles

The Pope come not in the name of Christ in truth but in his owne name, because Christ left him neuer in his stead or left na sik calling in his worde.

Tract 3. in epist. Ioan.

Act. 19.

Ierem. 23, 25
Ezech. 13 6. 7.

postles (a) in *Ephesus* say they were the *Apostles of Christ, & yet they were found liars*: and did not the (b) *Synagogue of Satan call themselues Iewes, and yet they blasphemed in so speaking*. Does not the harlot with whome the nations of the earth hes committed fornication, (c) say *in her heart, she is a Queene, and yet shee is that great harlote*. And is not her (d) *Cupe of golde*, and yet the drinke therin *is abhomination*. And should not the Antichrist (e) sit in the *temple of God, and yet he is the sonne of perdition, and an aduersary to God, and to Iesus Christ*. And (f) said not the Diuell of himselfe, *that all the Kingdomes of the world were giuen to him, & he would giue them to whome he would*, and yet he was a lyar? So if this argument of yours will follow, The Pope is called the Vicare of Christ, & the seruand of the seruands of God, therfore hee came neuer in his owne name, and so hee is not the Antichrist: you may with as good reason conclude, that the false Prophetes and false Apostles, came not in their owne name, but in the name of God, becausse they are called the seruands of God, both by themselues, and also by these who were deceaued by them. Yea, you may with as good reason conclude, that the Antichrist is not the sonne of perdition, & aduersary to God, and that all the kingdomes of the worlde are giuen to the Diuell, & that he hes the power in his hand of giuing them to whom he will: becausse the Scripture foretolde of the one, that he should haue hornes like the Lambe, and the other ascriues this right and power to himselfe. It is good therefore that you cannot defend your Pope from being the Antichrist, vnlesse with him also you defend all the false Prophets, false Apostles, false Kirks, the Antichrist, and the Diuell himselfe, from being the thing whilk they are indeede. But who will venter the saluation of their soule, vpō this so sillie, and fooliſhe a reason? But I pray you (Maister *Gilbert*) let mee aske you this. Is your Pope the seruand of the seruandes of God, and the Vicare of Christ, as he calles himselfe? Dare you avowe this in the presence of him, who shall iudge the quick and the dead, that he is so, as he calles himselfe? Did euer Christ Iesus either tread vpon the necks of Kings, and Emperours with his feete? or was he euer lif-

a) Reuel. 2, 2
b) verse 9.
c) Reuel. 18. 7
d) Reuel. 17. 4
e) 2. Thes. 2. 4
f) Matth. 4. 8. 9.
2. Thessal. 2. & Reuel. 17 Matth. 4.

ted vp and carried vpon the ſhoulders of noble men? or did he euer giue his feete to Emperours to kiſſe, as your Popes hes done, as your owne hiſtories does witneſſe? And haue ye euer read what one of his owne Archbiſhops of *Coleine*, one of his owne religion, writes to Pope *Nicolaus* the firſte, fiue hundreth yeares agoe, ſpeaking to him, he ſaies, *Thou pretends the perſon of the Pope, but thou playes the tyrant: we feele vnder the habite of a Paſtor, a Wolfe, the ſtile belyes the Parent: thou vaũtes thy ſelf to be* (o) *God by thy deedes, while as thou art the ſeruand of ſeruands, thou contends to be Lord of Lords, according to the diſcipline of Chriſt our Sauiour, thou art the leaſt of all miniſters of the Temple of God; but thou by the ambition of ruling goes to ruine: whatſumeuer lykes thee, is leeſome.* This was euill in thoſe daies, but there are worſe ſince. And what now (reader) ſhal we ſay of the Pope, ſince his owne Arch-biſhop hes ſo written of him? You ſay he is the Vicare of Chriſt, but Chriſt Ieſus in his latter Teſtament, did neuer leaue him to be in his ſtead. For in the 4. *Epheſ.* 11. *He gaue Apoſtles, Prophets, Euangeliſts, Paſtors, & Doctors for the woorke of the miniſterye, and the building of the bodye of Chriſt.* But that he euer left a Pope to be head of the Kirk in his ſtead, to be a Monarch in this earth, to raigne in Rome, and to be Lorde ouer the ſeruands of God, there is not a ſillabe in the whole book of God to proue it. And becauſe you ſay he is the ſeruand or ſeruands: what ſeruice, I pray you, does he wherby he makes it manifeſt that he is a ſeruand in deede? For the principall ſeruice of the miniſtry of the Kirk ſtands in preaching the word, whilk he neither does, neither thinks that it appertaines to him to doe. Yea, what is it that appertaines to ony Lord, King, or Monarch in the earth, that he aſcriues not to himſelfe, and does not alſo practiſe? Yea, as though that were too little, what either ſtile or properties or workes, whilk are peculiar only to God his Maieſty, that he aſcriues not to himſelfe, as (Godwilling) ſhalbe prooued afterward in the third mark of the Antichriſt. So that *Auentinus* ſaies of the Pope, *He who is the ſeruand of ſeruands is the lord of Lords, and he deſires to be as though he were God: hee ſpeakes great things as if he were God: he changeth the lawes, eſtabliſheth his owne:*

Auentinus lib. 4. annalium.

o) Iouem.

Fucus factus es Chriſtianis.

Lib. 7.

he

he reaues, he ſpoiles, he deceaues, he ſlayes: that man of perdition, whom men vſes to call Antichriſt, (ſpeaking of the Pope) *in whoſe forehead the name of blaſphemy is written: I am God I cannot erre.* So what is this elſe, but a horrible mocking both of God & man to ſtile him the ſeruand of ſeruands, ſeeing hee hes lifted vp himſelfe, ſo far aboue both God and man? So then to conclude this, as *Goliah* his owne ſworde ſlew himſelf, ſo the reaſon whilk ye bring to defend your Pope from being the Antichriſt, doth moſt euidētly conuict him to be the Antichriſt. He may iuſtly be called the Antichriſt, who vnder pretence of the Vicare of Chriſt, and the ſeruand of ſeruands, is Monarch and lord ouer all: this you cannot deny. Becauſe the Scripture deſcriues the Antichriſt to haue two hornes lyke the Lambe, to ſit in the Temple of God, to haue a golden Cupe: and yet to ſpeake like the Dragon, to be aduerſary to God, and to lift himſelfe aboue all that is called God. But ſo hes the Popes of Rome done, as it hes, and ſhalbe proued by their owne doctrine and practiſe, and whilk you cannot deny: Therefore he is in very deed that Antichriſt whilk was to come. And this for your firſt reaſon.

Apoc. 13. & 17. 2. Theſſal. 2.

Maiſter Gilbert Browne.

Secondly, Saint Paule in deſcriuing of the Antichriſt, telles that he ſhal be but one, the ſonne of perdition. Now then, if there ſhalbe but one chiefe Antichriſt, whether is this preſent Pope he, or ſome other before him. For euery man knowes that there hes bene moe then 230. Popes, as all the writers of their liues teſtifies. They cannot all be Antichriſtes, for that repugnes to Saint Paule, who hes put him in the ſingular nomber. And if Maiſter Iohn will followe the worde, as he ſayes he does, where will he finde that there ſhalbe many chiefe Antichriſts, and not one only? For that place of Saint Iohn where he ſaies, *That now there is becommed many Antichriſts*, can no waies be vnderſtood, but of the fore-runners of the great Antichriſt. For at that time Maiſter Iohn will graunt himſelfe, that the great Antichriſt, the ſonne of perdition was not begun.

2. Theſſal. 2, 3.

1. Iohn 2. 18.

Maiſter Iohn Welſche his Reply.

The Antichriſt ſhould not be an ſingular perſon, but a ſucceſſion of many in one kingdome deſection and tyrannie.

Your ſecond reaſon is, the Antichriſt is but one ſingular perſon. The Popes hes bene many: therefore they are not the Antichriſt. I deny your propoſition, for there lyes all the con-

controuerſie. We ſay the Antichriſt is not this Pope, or that Pope an certaine perſon. But wee aſcriue this name, to the whole ſeate and the ſucceſsion of your Popes: we ſay the bodie and the kingdome of your Romaine Kirk, whereof your Popes are the heades, is that Antichriſt whilk was to come. So if you proue that the Antichriſt ſhould be but a particular perſon, and not a body, a kingdome, a ſeate and ſucceſsion of men that are aduerſaries to God and to Ieſus Chriſt, I will graunt you haue ſufficientlie cleared your Pope from beeing Antichriſt. But content your ſelfe (Maiſter *Gilbert*:) this ye will neuer proue by the Scripture: and therefore ye muſt let your Popes be accounted the Antichriſt ſtill. And if this reaſon of yours be good, the Antichriſt is one certaine perſon. Therefore the Popes, becauſe they are many, are not the Antichriſt; wherefore (I pray you) ſhall not this alſo be good: the Vicare of Chriſt is one certaine man, but the Popes are many: therefore they are not Chriſt his Vicare? What difference (I pray you) is there beetwene the one and the other? And if ye will ſay, the Vicare of Chriſt is not one ſingular man, but a ſucceſſion of many in one office: why will ye not alſo graunt, that the Antichriſt is not a ſingular man, but the ſucceſsion of many in the ſelfe ſame impietie. So either chooſe you, whether will ye graunt that the Antichriſt is not one ſingular man, but a ſucceſsion of many; or elſe that the Popes are not Chriſt his Vicare: for the one ye muſt doe, if this reaſon of yours holde forth. But how doe ye proue that the Antichriſt is but one ſingular perſon? You ſay, that Saint *Paule* telles that he ſhalbe but one. Howe woulde yee haue cried out, if I had fathered ſik a falſet vpon the ſpirit of God as you do heir? but let ſik be far from mee. You ſay, Saint *Paule* calles him the ſonne of perdition, and puts him in the ſingular nomber: therefore ſay ye, the Antichriſt ſhalbe but one ſingular perſon. I feare ye take pleaſure to deceaue the ſimple with ſik ſillie reaſons. Our Sauiour (*a*) ſaies, *that a good man* o anthropos, *out of the treaſure of his heart bringes forth good things*. And he ſayes, (*b*) *The Sabboth was made* dia ton an thropon, *for man, and not* o anthropos dia ton ſabbaton, *man*

(*a*) Matth 12.35.
(*b*) Marc. 2.27

for

for the Sabboth. And alſo he ſaies, (c) o anthropos *man ſhal not liue of bread only.* Alſo (d) *that* o anthropos *the man of God may be made perfite.* And, (e) *For it behooues* ton episkopon *a Biſhop or ouerſeer, &c.* Heir are the ſame phraſes of ſpeach: they ſpeak all of a man in the ſingular nomber, with that ſame greeke article *o*, as the Apoſtle ſpeakes heir in deſcriuing the Antichriſt, and yet I trow ye will not be ſo ignorant or impudent, as to ſay, that our Sauiour and the Apoſtle ſpeakes of one ſingular perſon in theſe places. So what warrand haue ye to gather that heir, whilk you dare not gather out of the like phraſes of the Scripture? If then in theſe places there is not a ſingular man vnderſtood, ſuppoſe they ſpeake of a mā in the ſingular nomber; it will not follow that the Antichriſt muſt be one ſingular perſon, becauſe the Apoſtle ſpeakes of him as of one man, in the ſingular nomber, for the phraſes are all one: but the firſt ye muſt graunt: therefore the next will followe. Secondly, in the 16. of *Matthew*, our Sauiour ſaies, *Epi taute te pætra*, Vpon this rock I will builde my Kirk, he ſpeakes heir in the ſingular nomber with the ſame article *te*, that the Apoſtle ſpeakes of, in deſcriuing the Antichriſt: Nowe let mee vſe this ſame argument againſt your Popes, that they are not this rock vppon the whilk the Kirk is builded, as you ſay, as you haue vſed heir to proue that he is not the Antichriſt. This rock vpon the whilk Chriſt promiſed to builde his Kirk, is but one ſingular perſon, becauſe our Sauiour puts him in the ſingular nomber (*Epi taute te petra*) Vpon this rocke: but your Popes of Rome are not one ſingulare perſon, but many: Therefore your Popes of Rome are not this Rock vpon the whilk Chriſt promiſed to builde his Kirk What difference is there betweene your argument for the Pope, and this argument againſt the Pope, ſeeing both are grounded vpon the like phraſe? Chooſe you then, Maiſter *Gilbert*, whether will you haue the Antichriſt, not to be one ſingular perſon, but a ſucceſsion of many: or will you haue the Popes not to be the rockes whereupon the Kirk is builded? for the one ye muſt. Thirdly, I ſay, the Apoſtle Paule ſayes ſpeaking of the Antichriſt, *that the myſterie of iniquity is be-*

(c) 2. Tim. 3. 17
(d) Luke 4. 4
(e) 1. Timoth. 3. 2.

2.Thessal.2.7. 1.Iohn 4.3. 2.Thes.2.8. *begun euen now to work.* And Iohn saies, *this is the spirit of that Antichrist whilk ye hard was to come, and is euen now present in the world:* and the Apostle saies, *the Lord*(a) *shall destroy him with his presence:* and your doctrine is, that hee shall not come while the end of the worlde. Now what a monstrous man will yee make him, whose spirit was in the daies of the Apostles, and who must continue till the end of the world, if the Scripture be true, a man of fifteene hundreth yeare of age already. Is this credible? or are you able to perswade men that hes but the least drop of reason left in them, and beleeues the Scripture, that the Antichrist shuld be but one singular man, since the Scripture saies, that his spirite was present in the worlde and his iniquity euen then began to woorke in the Apostles dayes, that is, 1500. yeare since, and he shall continue to the end of the world. Fourthly, is it possible that one singular person can performe all these things, whilk either the scripture or your owne doctrine telles he shall doe? For the scripture sayes, he shall resemble the Lambe with hornes, he shal speake like the Dragon, he shall doe all the power of the former beast, he shal make al men to worship the beasts image, he shall make all, both rich and small, &c. to receaue his marke, &c. so that no man shal buy or sell but he that hes his marke, &c. so that all nations shalbe drunken with the wine of her fornication. And your doctrine is, that he shall builde the Temple of Ierusalem, whilk the Turkes hes nowe in possession, that he shall destroy Rome, that he shall abolish al religion, and all the outward ceremonies thereof, that he shall conquere and ouercome the strongest impires in the earth, and be Monarch of the whole worlde. Nowe, is it likely, or can it bee, that any one mortall man is able to performe so great and so wonderfull things? Was there euer yet anye King, Emperour, or anye other creature vnder heauen, that euer performed so great and wonderfull things, and especially in so short a time, as ye assigne to your imaginary Antichrist, as of three yeares and a halfe? That one ciety of *Troy* kept all the Grecians for the space of 10. yeares almost besieging it, before they could ouercome it. The temple of Ieru-

Reuel.13.& 14. & 17.& 18

Bellarm.lib.3. de Romano Pont. & Rhemists annot.vpon 2.Thes. 2.and Sanderus in his demonstra.

ruſalem was ſeauen yeares in building by *Salomon*, who had riches and wealth aboue all the Kings in the earth, who had an hundreth fiftie three thouſand, and ſex hundreth workemen for the ſame. 2. Chron. 2. That great Conquerour *Alexander*, with whome no Monarch is comparable, neither in power, nor happy ſucceſſe, was not able to conquere all *Aſia* the ſpace of ten yeare, whilk was the fourth part of the worlde And ſhall we thinke that a miſerable Iewe, by the helpe of their ſcattered people, being an enemy to God and all good men ſhalbe able to ouercome that great Monarchy of the Turks, againſt whome all the power of Chriſtendome hes not preuailed: & not only to ouercome them, but alſo to ouercome all the empires and kingdomes in the earth, and to reſtore the ciety of Ieruſalem, and builde the Temple againe from the foundation, and aboliſh all religion, both true and falſe, except his owne: (for this is the doctrine of your Kirk concerning the Antichriſt) and that in ſo ſhorte a time as three yeare and a halfe, as you aſcriue vnto him. Who will beleue you, Maiſter *Gilbert*? Will any Turke, Chriſtian, or Iew him ſelf beleeue, that any one man, ſuppoſe his age were neuer ſo long, and his perſon neuer ſo ſtrong, can bee able to accompliſhe and performe ſo many, and ſo wonderfull things, as your owne doctrine affirmes ſhalbe done by the Antichriſt. So this doctrine of yours, that the Antichriſt ſhalbe but one ſingular perſon, can neither ſtand with the ſcripture, nor yet with your owne doctrine concerning the Antichriſt. Fiftly, as partly hes beene proued, this is the common phraſe of the Scripture, in the perſon of one to vnderſtand a multitude: & therefore *Daniel* in the deſcriuing of the Monarchies, he compares them to ſundry beaſtes in the ſingular nomber, to *a lyon*, *a Beare*, *a Leoparde*. *&c.* and yet by them was not ſignified one certaine perſon, but a ſucceſsion of kings in the ſelfſame kingdome: and therefore the Antichriſt is likened to a *beaſt*, to ſignifie a kingdome, & ſucceſsion of perſons in that kingdome. Apoc. 13. (*a*) *Tertullian* calles the Antichriſt *a ciety*, *whilk proſtitutes the ſelfe to fornicatiõ*, to wit, ſpiritual. (*b*) *Ambroſe* calles *the woman cled with purple* (who is the Antichriſt) *the ciety of the diuell*,

a De reſurrectione carnis.
b) In Apoc. 17.

uell. (c) *Auguſtine* calles that *beaſt* whilk *is the Antichriſt, the vngodly, and body of the wicked, who fights againſt the Lambe, a people contrary the people of God,* whilk iointly with their *head is called the Antichriſt, a hereticall Kirk,* whilk *is called Babylon: nonnulli non ipſum Principem, ſed vniuerſum quodammodo corpus eius, id eſt, ad eum pertinentem, hominum multitudinem, ſimul cum ſuo principe, hoc loco Antichriſtū intelligi volunt.* (d) *Gregory* a Pope ſaies, *the beaſt is a multitude of them who preaches the Antichriſt.* And (e) *Thomas* a Papiſt ſayes, the beaſt (whilk is the Antichriſt) *is a body,* & ſo not a ſingular perſon. And the ordinary gloſſe ſaies, *The head and the body together makes the Antichriſt.* And *Hugo* a Cardinall calles him an *Vniuerſitie, or communalty.* So not only the ſcripture and reaſon, but alſo the teſtimonies of theſe Fathers, & of ſome of your ſelues concurres all in this, that the Antichriſt is not a ſingular perſon, but a body, an eſtate, a ſucceſſion. So I hope the reader hes ſeene nothing, neither by ſcripture, neither by reaſon alledged by Maiſter *Gilbert*, wherfore the Pope may not be the Antichriſt.

(c) Homil. 10. in Apoc, & homil. 13. & de ciuitate Dei, lib. 18 cap. 2. & lib. 20. cap. 19.

(d) in Moralibus lib. 33. cap. 26.

(e) In Apoc. 13.

Maiſter Gilbert Browne.

Thirdly, Saint Paule ſayes, He ſhalbe an aduerſary, and is extolled aboue all that is called God, or that is worſhipped, &c. whilk no maner of way can aggree with the Pope. For he cailes himſelf the ſeruand of God, & praies moſt humbly to Chriſt and deſires ſupport at his haly mother and Saints. If he will deny this, I cannot tell what any man can ſay to him, but whether God will or not, he will haue the Pope to be the Antichriſt, albeit it be repugnant to the word of God. Theſe are no darke prophecies, but manifeſt ſayings of Chriſt and his Apoſtles. I would wiſhe Maiſter Iohn to reade Saint Auguſtine *de Antichriſto, tom. 9.*

Maiſter Iohn Welſche his Reply.

The pretences of the ſtiles of humilitie and pietie, hinders not but he may be, and is in verie deed an aduerſarie to God and liſted vp aboue all that is called God.

I come to your third reaſon. The Antichriſt ſhall bee an aduerſarie, and is extolled aboue all that is called God. I grant that: but your Pope is not an aduerſarie &c. This I denie: the whilk if you proue, then ſhall I grant he is not the Antichriſt. Let vs ſee your prooues then, for they had neede to be ſure, ſeing all your religion and ſafetie of your Kirk depends vpon it: and if yee cannot cleare him from beeing an aduerſarie to God, and from lifting vp him ſelfe aboue all

that

that is called God, or that is worshiped: then your head and your religion is gone. You say he is not an aduersarie to God because hee calles him selfe the seruant of God, and prayes most humblie to Christ. We answerd to this before. It is not his stiles whilk he sacrilegiously claimes to him selfe, nor yet his forme of godlines that can free him from this: *for Wolues wil be clad in sheeps skinnes*, and false Apostles and Prophets hes pretended the authoritie and calling of God: and the Apostle testifies that *there are many whilk professe God in words, but denies him in deedes*: and *Satan can transforme him selfe in an Angell of light*. And it was fore-tolde that the *Antichrist should sit in the Temple of God*, that is, in an eminent & high roume in the Kirk of God, and that he *should haue two hornes like the Lamb*, that is, as *Augustine* interpretes it, two Testaments as the Kirk hes: *but yet speakes like the Dragon*, that is, as he interpretes it, *who vnder the name of a Christian pretends the Lamb, that he may spout in more secretly the poison of the Dragon*: and that harlot who makes all nations drunken with the wine of her fornication should haue *a golden cup*, that is, a shew of godlines, that hee might the more easily deceaue. *And Origene saies the Antichrist holdes nothing but the name of Christ, neither does he his works nor teaches his trueth. Christ is the trueth, and the Antichrist is a disaguised trueth, a disaguised iustice and mercie. Hee takes the testimonies of his false doctrine out of the Scripture, for these that will not bee pleased otherwise, and he sitteth vpon the chaire of the Scriptures, shewing him selfe as though he were God.* And *Cyprian* sayes *that they teach dispaire vnder the pretence of hope, and perfidy vnder the pretence of faith, and the night for the day, and perdition in stead of saluation, and the Antichrist vnder the name of Christ*. So then if ye will beleeue eyther the Scripture, or these testimonies of the Fathers, neither the stiles, nor yet the shew of godlines whilk your Popes hes will cleare them from being the Antichrist.

Mat. 7. 15. Tit. 1. 19.

2. Cor. 11. 13. 14.

2. Thes. 2. Reu. 13

In Apoc. homil. 11.

Apoc. 17. 4 Vpon Matthe. treatise 28. and treatise 34.

Epistol. 4.

And as to his humility towards men, we haue heard somwhat of it before: and as to his humility to God, we shal hear of it heirafter, whether he be so humble as he pretends or not And certainly, it had not bene posible that his spiritual idolatry and abhominations had bene so greedily drunken out

a) Reuel. 17. 4 by all nations, if they had not bene put in (*a*) a *golden Cupe*, &
b) 2. Thes. 2. 11 his (*b*) deluſions had not bene ſo ſtrong to deceaue, and they
c) & 10. had not bene a (*c*) *deceaue-able vnrighteouſneſſe*: that is, ſik a vn-
d) Reuel. 13. 11 righteouſneſſe as had the ſhew of righteouſnes, that it might
the more eaſily deceaue: and the (*d*) doctrine of the Dragon
had not beene ſo eaſily and vniuerſally embraced, if hee had
not had *two hornes like the Lambe*, that is, the pretence of the
roiall and Prieſtly authority of the ſonne of God. So he hes
taken on theſe maskes that he may the more eaſily deceaue.
It is not then theſe viſards and maskes that will be able to
hide him from theſe, whoſe eies the Lord hes opened. And as
for the third thing, the inuocation of Saints departed, I ſay,
this argument is ſo far from clearing him from being an ad-
uerſary to God, that if there were no more, it is ynough to
conuict your Popes and your Kirk, that they are aduerſaries
to God. For he is an aduerſary to God, who robbes God of
Iſa 42. 8. Pſal. 50 14. 15. any portion of his glory, and giues it to his creatures: *My glo-
ry*, ſaies the Lord, *I will not giue to another*. But the Pope & his
Kirk does ſo, in giuing inuocation or praiers (whilk is a part
of Gods glory and worſhip) vnto the Saints departed. For
the Lord ſayes, *Call vpon mee in the day of thy trouble, and I will
deliuer thee, and thou ſhall glorifie mee*: therefore your Popes and
a) Rom. 10. 14. your Kirk are aduerſaries to God in this point. For wee (*a*)
c) Ierem. 17. 5 ought to call vpon them onlie, in whome only we ought to
beleeue. But we ought only to (*b*) beleeue in God: therfore
we ſhould only pray to him through Ieſus Chriſt. And hee
only ſhould be incalled vpon, who knowes our neceſsities,
& is able to heare our praiers, and to graunt them. But only
God in Chriſt, the ſearcher of the heart doth theſe thinges:
Therefore he only ought to be incalled vpon. Heir therefore
ye giue out a ſufficient euidence againſt your Popes & your
Kirk, that you are Antichriſtian, and aduerſaries vnto God:
For that whilk ye bring heir to cleanſe him, does fyle him.

The Pope may be an idolater, & yet a hypocrite, he may ſpeake like the Dragon, & yet be like the Lambe, he may confeſſe him in

Indeede, I will neither deny the hypocriſie nor idolatry
of your Popes, for they both aggree vnto them: and that
whilk *Origen* ſayes of the Antichriſt, is true of them: for they
holde nothing of Chriſt, but his name: they neither doe his

workes

workes, nor teaches his truth. And yet for all their hypocrisie and pretence of godlinesse and humility, these notes and markes of the Antichrist, as the worde of God hes descriued him, doth euery way aggree to them. So that if the word of God be true in setting downe the markes of the Antichrist, your Popes who beares these markes, of necessity must bee the same. You wishe me in the end to read Saint *Augustine de Antichristo, tom.* 9. It would appeare that you thinke, that the reading of that worke woulde haue altered my minde somewhat concerning your Popes, that they are not the Antichrist: and it appeares to me, by that your earnest desire, that the doctrine set downe in that treatise is worthy of all credite and authority, and that your self is of that selfe same iudgement concerning the Antichrist with the author of that treatise: for I thinke you would not haue wished mee to read that thing, whilk ye your selfe beleeues not to bee true. I therefore reade it, and reade it ouer againe. And beside many other thinges, I finde this in it: that the Antichrist should be borne of a Virgine, by the helpe of the Diuell, as Christ was borne of the Virgine by the worke of the holye Ghost. I wondered that you should haue wished me to read that booke, in the whilk there was so manifest an error, and that contrary the doctrine of your own Kirk. You should beware of this (M. *Gilbert*:) for if your head and Kirk get wit of it, they will not only count you a bad defender of the Catholick Faith, as you say you are: but also it may be they suspect you of heresie, who does wishe your aduersaries to read that booke, wherein so manifest an error is, and that against the doctrine of your owne Kirk. For who will thinke of you, but that ye are of that same opinion your self, seing ye are so earnest with others to reade the same. *Bellarmine* that great defender of your Catholick faith, was more wise then you in this point. For first he saies, *there is a manifest error in that treatise*: next he saies, *It is certaine that that treatise cannot be Augustines, but it is probable, saies he, that it is Rabanus his worke.* So to conclude this, I assure you M. *Gilbert*, I am of the same minde that I was concerning your Popes, for all the reading

word, and deny him in deeds, he may be a rauenous wolfe, and yet clothed in a sheepes clothing

Lib. 3. de Rom. Pont cap. 12.

of that worke: But I am not of the ſame minde towards you that I was before the reading of the ſame: for either I thinke ye haue bene very fooliſh in viſhing me to reade that whilk ye beleeued not your ſelfe to be true: or elſe, that ye defend a manifeſt error, not only againſt the truth, but alſo againſt the doctrine of your owne Kirk. And let your Pope who is the bond of vnity amongſt you, ſee to this: howe to reconcile you and *Bellarmine*, two defenders of his Catholick faith; you ſaying that that worke is *Auguſtines*, and *Bellarmine* flatly denying it, and affirming that it cannot be his: you wiſhing your aduerſaries to read it, and *Bellarmine* confuting a manifeſt errour in it. But betwixt you be it. Now this is all that you haue ſaide for the defence of your Pope, whilk are but as figge leaues, whilk cannot hide his nakedneſſe.

Arguments prouing that the Pope is that vndoubted Antichriſt

Now I will let thee ſee (Chriſtian reader) what wee haue for vs wherefore we affirme and teach, and is readie alſo (as thouſands hes done before vs) to ſeale it with our blood that the Popes of Rome are the Antichriſt, whilk the Scripture hes fore-tolde ſhould come, time hes made manifeſt, and the Lord his mouth hes in a part conſumed. And firſt, I will lay this ground whilk (Maiſter *Gilbert*) cannot gaineſay, and the conſcience of all men will ſubſcriue to. That as the true Chriſt is ſufficientlye deſcriued in the olde and new Teſtament, ſo the Antichriſt is ſufficiently deſcriued there alſo: and as he is to be beleeued, vnder the paine of the endleſſe damnation of their ſoules to bee the true Chriſt, to whome the prophecies of the olde Teſtament concerning the Sauiour to come, doth aggre; and of whome the new Teſtament teſtifieth that they are accompliſhed: So hee muſt bee that Antichriſt whilk the Scripture fore-tolde was to come, to whome euerie one of the markes and properties of the Antichriſt ſet downe in the ſame, doth aggree, and in whome they are found to be accompliſhed. Let vs therefore out of the Scripture ſearche the markes of the Antichriſt, and then let vs ſee whether their Popes of Rome bee ſtamped with theſe markes or not. I ſpeake not nowe of the many Antichriſts wherof *Iohn* ſpeakes, whilk were fore-runners of that

1. Ioh. 2. 18.

great

great defection, whilk was fore-tolde ſhoulde come in the Kirk of God: but of that chiefe and great Antichriſt, who not in one or two things only, but almoſt in all the points of his Religion, ſhould be contrary to Ieſus Chriſt, whome the places of Scripture noted on the margent, does deſcriue. And whileas I affirme, that the Popes of Rome are this great Antichriſt, I vnderſtand it thus: that they are the Prince & head of that defection and apoſtaſie, whilk the Scripture fore-ſhewe and fore-told was to come in the Kirk. For I doe not thinke, that all the ſtrength and force of the Antichriſt, is included in the Pope: but the Pope & his kingdome whilk is contrary to the kingdome of Chriſt, is moſte truely called the Antichriſt: whereof, becauſe the Pope is the Prince and head: therefore by that figure, taking the part for the whole, I call him the Antichriſt. And in this we followe the ſcripture: for the Scripture ſpeaking of the Antichriſt, ſometime calles it a defection, and a myſtery of iniquity, and the ſecond beaſt that hes the hornes like the Lambe, and the harlote: and ſometimes points out the principall and chiefe in this kingdome, on whome the whole body of iniquity doeth hang: as when he writes heir, the man of ſinne, and ſonne of perdition, whilk is an aduerſary, who extolles himſelf aboue all &c. whilk is moſt properly ſpoken, not of the bodie, but of the head. Hauing ſhowne now in what ſenſe we take the Antichriſt, we will goe to the matter. And firſte to that 2. *Theſſal.* where he is deſcriued, and that by no darke prophecies, as you ſay, but by plaine ſayings. Firſt therefore the Scripture calles him there, *A man of ſinne, and ſonne of perdition.* The whilk to be accompliſhed in your Popes, your owne hiſtories, Cardinals, Councels, fauourers, Friars, friendes, and themſelues, does ſufficiently teſtifie. So that if they ſpeake true of themſelues (whilk you cannot deny) then of all the monſters that euer the earth hes borne, ſome of your Popes hes bene the greateſt monſters. For in this point (Maiſter *Gilbert*) we deale not with you, as ye deale with vs: for ye cite our enemies as witneſſes of vs, whilk ſhould haue no credite and we cite your owne friends, and theſe of your owne religion.

1. Ioh. 4. 3. 2. Theſ. 2. Apoc. 11. 13. 17. 18.

gion. So that they ſhall be fetched out as witneſſes againſt you in this point, whether your Popes be the men of ſinne, & ſonnes of perdition, or not. What commandement is there of the firſt or ſecond Table, whilk they haue not violated in the higheſt degree. 1. Whoremongers. 2. Adulterers. 3. Sodomites. 4. Inceſtuous. 5. Foſterers and maintainers of harlots. 6. Tyrants. 7. Diueliſh, and Sorcerers. 8. In pride paſſing all creatures vnder heauen. 9. Atheiſts without God. 10. Periured. 11. Burreaus 12. Baudes, and marchantes of whores. 13. Sacrilegious. 14. Traitors. 15. Seditious. 16. Blaſphemous. 17. Parricides. 18. Poiſoners of Emperours, Senators, Cardinals, yea of their owne Parents and Siſters. 19. Helpers of the Turkes. 20. Drunkards. 21. Simoniaks. 22. Monſters. 23. Baſtards. 24. Arrians. 25. Idolaters. 26. and ſo contentious, that ſometimes there was two, ſometimes three, and ſometimes foure, all Popes ſtriuing for the Popedome together. It were longſome and tedious to bring in their monſtrous liues, as their own flatterers, Friars, Cardinals, and others of their own religion, hes written the ſame I will therefore only ſet downe a fewe for example, for the probation of this firſt point.

A confirmer and allower of horrible blaſphemie and idolatrie. he died, anno 816

Leo the third, he by his authority allowed, and by his Buls confirmed a falſe and adulterous blood, whilk ſome lying deceauers affirmed to ſpring out of a certaine wodden Crucifixe, to be the true blood of the ſonne of God, and cauſed a ſolemne feſtiuall day to be made to the honor of it. What horrible both blaſphemie and idolatry was this? The Diuell himſelfe could not haue done that whilk the Diueliſh Pope did. The Serpent whilk deceaued *Eua*, could not haue perſuaded men that Chriſt Ieſus, who (as the Apoſtle ſaies) but once ſhed his blood, and is now in glory at the right hand of his Father) did ſhed his blood againe, whilk this Pope confirmed and allowed.

Radolphus monachus Benedict lib. 5. cap. 32. & Marianus Scotus who died, anno 1086 and Sigebertus a Monke, who liued anno 1110. and Martinus Polonus the Popes penitentiar, and Laonicus Athenienſis li. 6. apodeixeos, and flores tempor. &

Iohn the 8. a Woman, or rather *Ioane* alone of that name, before called *Gilberta*, a harlote: who in the time of her Proceſſion, brought forth a childe, and died thereof: ſate in the Papal ſeate of Rome, two yeare, and ſix moneths, that all might

might vnderstand, that that prophecie of the great whoore that sate vpon many waters, whilk is spoken in the *Reuelat.* 17. was fulfilled in the Idolatrous Kirk of Rome. And because some of you denies this, therefore I haue cited these authours, testifying the same.

Franciscus Petrarcha. & Ioannes Bocatius in libro de claris mulierib. cap. 99. and Antoninus arch. of Florence, and sundrie others whilk for shortnes I omit, as Platine, Mantuanus Baptista, and sundrie others.

Steuen the 6. he caused take out of the graue, the carcase of *Formosus*, who had mansworne himselfe: and spoiles it of the Pontificall habite, and commands it to be buried againe in the burial of the Laicks, cuts off two of his fingers, & casts them into *Tyber*, and abrogates his decreets: and decreed that the ordinances of *Formosus* should be voide, whilk is a point of Donatisme, as *Sigebert* a Monke noteth. But *Romanus* the first, and *Theodorus* the second, Popes, his successors, they allow *Formosus*, and abrogates the acts of *Stephanus*, and so did *Iohn* the 10. by a councell of 74. Bishops, restored the acts of *Formosus* to the full, and abrogated the acts of *Stephanus*, and condemned them. Yet for all this, *Sergius* the 3. hauing casten downe *Christopher* the first out of his Papal seate: and afterward did cast him in prison, where he died: and so obtained this Satanicall seat by the helpe of *Marozia* his harlote; hee causes take out the body of *Formosus*, whilk had lyen eight yeares in the graue, degrades it from the Pontificall honour, cuts off the three fingers whilk *Stephanus* the 6. had left, and with them casts his carcase in the riuer *Tiber*, & abrogates his acts, and ordained anewe them whilk was ordained by *Formosus*, whilk is a point of Donatisme. And this most filthie adulterer, begets *Iohn* the 12. an adulterous bastard, who was Pope afterward, with *Marozia* his harlote.

Cruel Nero abrogater of their predecessors decreets.

Pope *Lando* he begets in adultery *Iohn* the 11. before hee was Pope: who afterward was Pope.

Petrus Premonstratensis testis

Iohn the 11. or 10. *Lando* his adulterous sonne, he by the meanes of *Theodora* his impudent harlote, being then ruler of Rome, was first made Bishop of *Bononia*, and then archbishop of *Rauenna*, and then last of all, Bishop of *Rome*, with whome he wallowed himselfin whoredome. But he by the meanes of *Marosia* his harlots daughter, is cast in prison, and there smoared. And her bastard sonne, whome some calles

Luitprandus lib. 2. ca. 13. de impe Platine saies that this Iohn the 11th was the sonne of Pope Sergius the 3.

Iohn the 12. whome Pope *Sergius* the third begat with her in adultery, is set vp in the Popedome: and he gouernes the same in that accustomed filthinesse. So the Kirk of Rome was gouerned by harlots, as noteth *Luitprandus lib.* 3. *cap.* 12, and was made a harlote, as it was prophecied of her, *Ap.* 17.

Iohn, whome some calles the 13. of that name, he is sik a monster, that I knowe not if euer the earth did beare a greter, who had solde himself to all sorts of licentiousnesse, adulteries, incests, and most horrible cruelties. Of his Cardinals, of some he cuts out their tongues, of some he cuts off their hands, of some their noses, of some their priuy members. He is accused in a Synode of his owne Bishops, before the Emperour *Otho*, that he did not communicate, that he ordained Deacons in stables, that for money he made bairnes Bishops: that he defiled Virgines & strangers: that he made the pallace of *Lateran* a bordel-house, that he drāk wine to the Diuel: that in his gaming at the dice, he sought the Diuels helpe, that he committed a threefold incest: one with two sisters, another with his father his concubine, the third with his Niece: therefore hee was deposed from his Popedome. But afterwarde by the helpe of his harlots was restored to it againe, hauing deiected *Leo* the 8. who was placed in his roome by the Emperour. And laste of all in the very act of adultery, he is striken through, (as some saies) by the Diuell, God giuing out that sentence against him, and so dies without repentance. These are euill, but yet worse (if worse can be) did followe. For from *Ioan* the 8. who was a woman Pope and a harlote, for the space of 156. yeares, as some reckons to *Siluester* the second, who gote the Popedom in the 1000. yeare of our Lorde. For that space, I say, the Popes suppose they vowed holy chastity, yet they were sold to all lusts, and liued in all licentiousnesse, harlotry, adulteries, incests, and in great contentions, cruelty, tyranny, and briberie: so that they might rather be called the Princes of *Sodome* and *Gomorrha*, then the Vicars of Christ. *Genebrard* a Papist saies, that for the space almoste of 150. yeares, from *Ioan* the 8. who died 884. *anno*, after *Genebrards* account: vnto

Luitprandus in lib. 6.

A monster of monsters. Cardinal Turre cremata, summa de Eccl. li. 3. c. 13

Leo

Leo the 9. *anno* 1048. about a fifty Popes did revolte wholly from the vertue of their anteceſſors, and were Apoſtaticall rather then Apoſtolical, and obtained the Popedome, ſome by money, ſome by force and bryberie: and ſo no maruell, ſaies he, ſuppoſe they vvere monſtrous, and entered not in by the dore, but by the Poſtern gate. *Chronol. lib. 4. ſeculo* 10. But from *Sylveſter* it appeares that the Diuell vvas then looſed in his full ſtrength and liberty: and the Antichriſt reigned then as a Dragon in the Kirk of Rome. For from him till *Gregorie* the ſeauenth, including them both, beeing 18. or 19. Popes, their ovvne Cardinall *Benno* vvrytes, that they vvere all inchanters or Sorcerers.

Sylueſter the ſecond, a teacher of theſe diueliſhe artes: he by a ſolemne bargane vvith the Diuell, that if he vvoulde promote him to the Popedome, he vvoulde giue him both ſoule and body aftervvard, obtaines the ſame. He had a copper-head in ſecreat, vvhilk alvvaies gaue him anſvvere of that vvhilk he demanded of the Diuell. He asked of the diuell hovv long he ſhould liue? vvho doubtfully anſvvering him, that he ſhould not die vvhill he ſaide (*a*) Maſſe in *Ieruſalem*: he reioycing at that, and neuer being purpoſed to goe to *Ieruſalem*, yet not being vvare of the Diuell his ſubteltye, on a certaine day vvent to a certaine place in *Rome*, vvhilke vvas called *Ieruſalem*, and there ſaying his Maſſe in that Tẽple, is ſodainly taken vvith a feauer, and knovving by the noiſe of the Diuels, his death to be at hand, in the anguiſhe of his ſoule confeſſed his Diuelry, and as *Benno* a Cardinall vvrytes, he deſires his hands and tongue, & (as ſome other vvrytes) his priuye members alſo, to be cut off, vvith the vvhilk hee ſacrificed to the Diuell, and blaſphemed God. Novv iudge thou (Chriſtian reader) vvhether this ſeat and throne, and office of the Popedome, be of God, or not: whilk the Diuell can giue, and hes giuen to men, and vvhilk men can obtaine by Diuelrie. And iudge vvhether theſe men vvhome they call the head, light, and foundation of their Kirk, be Chriſts Vicars, or the Diuels Vicars, or not. Yea, iudge vvhether they are the very men of ſinne, and ſonnes

a) Note vvhat a thing is the maſſe ſeing vvith it the Diuel mocketh and deceaueth, euen the Pope himſelfe. Concerning theſe things vvhether they be true or not, ſee theſe Papiſts that vvrites the ſame, platin, Sabellicus Volater, Petrus Premoſtrat. Benno a Cardinal, and in particular Friar Iohn de Pineda part. 3. li. 19.

of perdition, and the Antichriſts vvhilk the Scripture foretolde ſhould come in the Kirk, or not.) But yet this did not feare his ſucceſſors: for they followved his foote-ſteppes in theſe Diueliſh artes.

Benedict the 9. a Magician, and obtaines the Popedome by that diueliſhe arte: a worſhipper of diuels, a filthie harlote, his councellers diueliſh forcerers, a ſeller of the Popedome, ſuffocate by the Diuell.

Benedictus the 9. he vvas ſo skilled in theſe Diueliſh arts of Magick, that before he vvas made Pope, in the vvoods he called vppon theſe euill ſpirites, and by his Diuelry cauſed vvemen to followve him, for to ſatisfie his filthineſſe. He by theſe his diueliſh artes obtaines the Popedome, and makes his former companions Magicians, his moſt familiar counſellers. But he fearing himſelf, ſolde the Popedome vnto his fellovve Magician, called *Iohannes Gratianus*, vvho vvas afterwvard called *Gregorie* the 6. for 1500. pound. *Platine* ſayes, that by the iudgement of God hee is damned for the ſelling of his Popedome. So after he is depoſed, he is ſuffocate by a Diuell in the vvoodes, & ſo he periſhes. Of vvhome it is reported, that after his death, he vvas ſene monſtrouſly to appeare to a certaine Eremite, in his body like a Beare, in his head and taile like an Aſſe: and being asked hovve he vvas ſo monſtrouſly transformed: he anſvvered, I vvander in this ſhape, becauſe I liued in the Popedome vvithout reaſon, vvithout a Law, and vvithout God, (out of thy owne mouth thou art condemned.) There vvas ſik tumults, contentions, and great ſlaughters for that throne, betvvixt *Sylveſter* the 3. and *Benedict* his faction, that *Benno* a Cardinall ſayes, the Kirk vvas rent in peeces; and by hereſies, vnder the culour of ſvveete honie, vvas ſuffocate. And *Platine* a Papiſt ſayes, that the good was oppreſſed and reiected: and they that might doe moſt by pride and ambition clam vp to that throne. But *Gregorie* the 6. buyes the Popedome (as hes bene ſaid) & ſo at one time there are three Popes, whilk hes three ſundry ſeates in Rome, whome *Platin* calles, *Teterrima monſtra* moſt ougly monſters.

Gregorie the 7. a vglie monſter, a magician, he poiſoned ſex Popes before him, a ia-

Gregorie the 7. called otherwiſe *Hildebrand* that moſt ougly monſter, hee hauing by the meanes of *Brazutus* poiſoned ſix Popes his predeceſſors, to make a way to himſelfe vnto the Popedome: he climes vp to that diueliſh throne that ſame night

night, without consent either of people or Cleargy. Of whome *Benno* a Cardinall writes, that he was a notable Magician: that when it pleased him he would shake his sleeue, and sparkes of fire would come out, whereby hee deceaued the mindes of the simple. Of whome the said Cardinall reports also, that comming to Rome at a time, he left his book of his Magical and diuelishe artes behinde him through forgetfulnesse: and remembring himselfe, he sends two of his most faithfull seruands about it, charging them straitly that they opened not the booke: but they the more they were forbidden, they were the more curious: and so opening the booke, and reading it, beholde the Angels of Satan appeared to them in sik a multitude, that skarcely did the two young men remaine in their wits: and the Diuels said vnto them, Wherefore haue ye called vs? why doe ye wearie vs? Tell vs what we shall doe, otherwise vve will fall vpon you? Vnto vvhome one of them answvered, Pull dovvne these high Walles vvhilk are neir Rome, vvho vvent and did it quickly, and so the young men came to Rome exceedingly terrified. This same Cardinall reportes of him that he seeking by many deceatfull meanes to put dovvne the Emperour, he hearing that the Emperour resorted often to a certaine Kirk to his praiers, and hauing searched the place vvhere he vsed to bovve himselfe: he hired a Villaine to lay great stones ouer the beames of the Temple where the Emperour praied: that they falling on the Emperour, might crushe him in peeces: and so it might be reckoned for a miracle of Gods iudgements. But it fel not out so: for the stone being so heauie, fell backvvard vpon him: & breaking a table that vvas amongst the beames, the stone and the miserable man fell dovvne vpon the floore of the Kirk: and so the miserable Villaine is crushed in peeces, vvith the same stone vvhilk he had prepared for the destruction of the Emperour. The same Cardinall also reportes, that he sought a response of the sacramēt of the lords body against the Emperour (as the Pagans vvont to do at their Idoles:) but whē he gote none, he cast it in the fire. For the vvhilk cause the Bi-

traider of himself in that throne, a worker of false miracles, his Bible a diuelish book, a traitor to the Emperor.

Iudge Christian reader whether this man be not the diuels Vicar, and not Christs Vicare.

Biſhop of *Porteous* in open Pulpite ſaies, that *Hildebrand* and vve ſhould be burnt quick. He excommunicates *Henry* the 4. depoſed him from his empire, and ſet vp *Rodolphus* Duke of *Sueuia* in the Empire, and ſent him a crovvne vvith this verſe, *Petra dedit Petro, Petrus Diadema Rodolpho.*
He louſed all his ſubiectes from their oath of obedience to him, and forbade his Biſhops and Cleargy vnder the paine of Excommunication, to acknovvledge him. This Emperor vvith his vvife, and ſonne, came in the Winter, and ſtoode before his Pallace bare-footed, three daies, in linning cloathes: and all that time coulde not get acceſſe to this proude Antichriſt: vvho anſwered that his holineſſe vvas not at leiſure. *Antoninus* and *Vincentius* ſaies, that he granted to a Cardinall in the time of his death, that by the inſtigation of the Diuell he ſtirred vp hatred, enimity, and vvarres amongeſt many. Of vvhome alſo Cardinall *Benno* vvrites, that ſeeing the Diuell could not get Chriſt ſubverted by the Pagans: he laboured to ſubuert his name vnder the ſhape of a Monke, and pretence of Religion.

Alexander the 3. a cruell, arrogant & a treaſonable tirant.

He betraied the Emperour to the Turke.

The moſt cruell, arrogant, and treaſonable tyrant Pope *Alexander* the 3. He continevves a debate for that Satanicall ſeat 20. yeare: firſt vvith *Victor*, then vvith *Paſchalis*, *Calixtus* and *Innocentius*, vvho vvere elected Popes, and ſucceeded one after another. He excommunicates the Emperor *Frederick*, and Pope *Victor*. He betraies the Emperour to the Souldane, ſends his picture to him, and wrytes to him to cut him off, if he would liue in peace. He cauſed him to fal doun on the ground, and to ſeeke mercy, and then ſtramped vpon his neck, (the Monarch of the vvorlde) repeating that ſentence of the Pſalme, *Super aſpidem & baſiliſcū, &c.* Thou ſhalt walke vpon the ſerpent, & the cokatrice & thou ſhalt tramp down the lion & ỹ Dragon. (O blaſphemous mouth, for this is ſpoken only of Chriſt.) And vvhen the Emperour anſvvered, *Not to thee, but to Peter*: he replyed, *Both to mee, & to Peter.*

Boniface the 8. a threeformed beaſt, a deceauer & cruell tirant.

Boniface the 8. that threeformed beaſt, of vvhome the common Proverbe is, that he entered in like a Foxe, rang lyke a Lyon, and died like a Dog: hee moſte craftily deceaued his

pre-

Predeceſſor *Celeſtine*, by cauſing one to ſpeake to him for manie nights through an vvhiſtle, as though it had beene the voice of an Angell: *Celeſtine, Celeſtine renounce, for the burthen is greater then thou art able to beare*. The vvhilk the ſimple man beleeuing, renounced the Popedome, and ſo he entered in his roome, and hauing inpriſoned the ſimple man his Predeceſſor, he vvas ſik a cruell tyrant that he perſecuted ſome of his Cardinals euery vvhere, ſpoiling them both of their liuings, offices, and their heritages. He waſted and ſpoiled the places where they were reſet, ſo that they were compelled ſome of them to dwell in the woods, flying his cruelty. Some did venture vpon the cruell hearted Pirats, thinking to find greater humanitie with them, nor with their holy Father the Pope. He was alſo without all Religion: for when the archbiſhop in *Genua* vpon Aſhwedneſday, vpon his knees, bare headed, doing his ſeruice in the Temple before the people: this holy Father looking on him, took a great many of aſhes and caſt in his eies, ſaying theſe words, *Remember man becauſe thou art a Gibelline, and with the Gibellins thou ſhall returne to aſhe*. He nouriſhed Harlots, he begate baſtards, he affirmed that no man ſhould iudge him, though hee carried a nomber of ſoules with him to Hell.

An atheiſt and mocker of Religion.

Iohn the 23. taught, that the ſoules ſeparated from the bodies, did not ſee Gods face while after the reſurrection, and ſent Friars to preach it. He was declared by the people of Rome (as *Marius* ſayes) to be an heretick, a tyrant in the Kirk, and a perturber of the publicke peace of Chriſtians.

Who after ſome is the 22. An heretick, a tirant, a perturber of the publicke peace.

Benedict the 12. he bought from her other brother *Gerardus* with great giftes, a ſiſter of *Franciſcus Petrarcha*, to commit villanie with. He nouriſhed many harlots, of whome it is written, *Iſte fuit verò laicis mors, vipera clero, deuius à vero*, he was a death to the people, a viper to the Cleargie, a wanderer from the truth.

Benedict the 12. a buyar of a harlots, a nuriſher of harlots, death to the people, a Viper to the cleargie, a wanderer from the truth.

One part of Chriſtendome, to wit, the Romanes, makes *Vrbanus* the ſext Pope: another ſorte makes *Clement* the ſeauenth Pope, whereby was ſik a ſchiſme, that it went to their ſucceſſors, and continued fourtie yeares. Theſe Popes did mutu-

Popes schismaticks, theeues, tirants, wicked sowers of tares, traitors, heretickes, antichrists, and sonnes of Beliall, by their owne doctrine. Vrbane the 6 put 5. Cardinals in sackes, & cast them in the sea, & drowned them, he condemned to deth 3. other Cardinals, commanded their heades to be cut off their bodies, to be rosted in a fornace, and being rosted to put them into sackes and whensoeuer he went from one people to another, he carried them vpon horses as spectacles: & that they might be known to be Cardinals, he placed their read hats vpon the sacks. Collenutius writeth this in his Neapolitane historie, was euer Nero or Heliogabulus so cruell?

mutually by their bulles excommunicate one another: they sent infamous libels one to another: wherein they called other mutually hereticks, schismatickes, Antichrists, tyrants, theeues, traitors, sowers of euill seede, and the sonnes of *Beliall*, and that worthily. Now becauſe the Kirk of Rome saies that the Popes cannot erre, and that their iudgement is infallible, and their decreetes moste sure: therefore, if this be true, by their owne testimonies they are hereticks, schismatickes, and Antichristes. &c. *Illyricus* testifies, that *Theodoricus Niem* the Pope his most inward Scribe, faithfully set downe the history of the schisme of these Popes in three bookes: wherein he sayes, that he fand the diueliſh craft of the Popes and their wickedneſſe whereby they horribly mocked God and Religion, vexed & tyrannized ouer the Kirk of Christ, to be sik, that suppose he had red, heard, and seene meikle of their wickedneſſe before: yet hauing red that booke, he sawe their wickedneſſe was ten-folde more then euer hee would haue suspected. And therefore he sayes, *Truely nowe I assent vnto the Canonists, who affirmes that the Pope is neither God nor man: for*, saies he, *they are incarnate Diuels, and in mallice and wickedneſſe is worse then Sathan himselfe.*

Iohn the 24, after his Predeceſſor was poiſoned, threatned the Cardinals to chooſe whome he would: for this cauſe named they many, but with none of them was he pleaſed: then they praied to name whome he would Pope: he answered, Giue me S. *Peters* mantle, & I will put it vpon him, who shall be Pope: and when they had giuen it him, he put it on himselfe, and saide, I am Pope. He is accuſed before the Councell of *Conſtance*, of fourty waighty and graue crimes, whilk were sufficiently prooued againſt him. And *Bellarmine* saies, there was 35. articles proued againſt him: that he poiſoned his predeceſſor *Alexander*, that he was an heretick, a Symonaick, a lyar, an hypocrite, a murtherer, a dicer, an adulterer a Sodomite, and what not? This also was laide to his charge, that he denied life euerlasting, and therefore is depoſed, and another set in his roome. In his Epitaph it is written of him

Bellarm. lib. 4. de Rom. Pont. c. 14.

Epitaphium

Peſtis auaritiæ me eæcum reddidit, auru Plus iuſto ſitiens munera ſa-

cra

cradedi: that is, the pest of auarice made me blinde, and thirsting ouer meikle for golde, I solde holy things too deare.

Sixtus the 4. an allower of Sodomitrie, an inuenter and seller of new offices a builder of a solemne stewes in Rome, whereby he augmented his rent.

Sixtus the fourth that vile and beastly monster. *Wesselus Groningensis* in his treatise of the Popes pardons, writes of him that he permitted to the whole familie of Cardinall *Lucie*, at the request of *Petrus Ruerius* Cardinall, and his brother to vse Sodomitrie, (O horrible abhomination!) the three moneths of the yeare, Iune, Iuly, & August. *Agrippa* sayes, that among ỹ Bawds, or maintainer of bordels of these latter times, *Sixtus* the fourth was famous: for he builded a meikle bordel-hous in Rome, both for whoredome & Sodomitry: he fed troopes of harlots, gayning thereby great sommes of money: for euery harlote of Rome, euery weeke payed to the Pope, an Iulian pennie, whilk would amount in the yeare to twentie thousand Ducats. But they say it is now augmented, that it commes to fourtie thousand. In his Epitaph it is written, *Riserat vt viuens cœlestia numina Sixtus, &c.* that is, While hee was liuing, he mocked God, and dying, he beleeued there was no God. Ane adulterer, the destruction of the towne, who past *Nero* in wickednesse, who was all wickednesse and vice together.

Epitaphium.

Pernicieſque deũ

Alexander the 6. he made a couenant with the Diuel, and gaue himselfe ouer to the Diuell, that by his helpe he might obtaine the Popedome: the whilk when he had obtayned, he so holily led his life, that he preased to doe nothing without first he had asked the aduise of the Diuell. A Simoniack an Atheist also: of whome it is written, *Vendit Alexander cruces, altaria, Christum: Emerat ille prius, vendere iure potest.* That is, He selled the croce, altars, and Christ himself: he bought the first, and therefore he might sell them againe. A traitor also for two hundreth thousand Ducats, whilk he receaued from the Turke: he poisons the Turkes brother, *Gemen Baiazetes*, being then captiue in Rome. Who also called for the Turks to assist him against the french King. He committed vile incest with his owne daughter *Lucretia*, of whome it is written her Epitaph, *Alexandri filia, sponsa, nurus*. He made one of his sonnes Prince of *Sicile*, and another a Cardinall. He gaue li-

Ex Eusebio capitulo Hieronymi Marii.

Alexander the 6 a bargainer with the Diuel for the Popedome. His counsellor was the Diuel, a Simoniack, an Atheist a Traitor, a incestuous adulterer, with his owne daughter, a permitter of Sodomie, a poisoner of his Cardinalles.

bertie to *Petrus Mendoza* a Spaniard, a Cardinall, whose luste could not be satisfied, neither with a troope of harlots, neither with the Queene her selfe, to commit Sodomitry with his owne bastard sonne *Zanathensis*. (O horrible impiety!) He commanded to poison some of the Senators of Rome, and of his owne Cardinals, who were at a banket together with him selfe. But in the righteous iudgement of God, the Flagon being changed at vnawares by him that filled the Cups, he himself was poisoned, and so perishes. His Epitaph sayes, *Famæ contemptor honestæ, &c.* contemner of honesty, and all wickednesse it selfe. And in another of his Epitaphes it is written, that he destroied cieties and kingdomes, and wasted the world with sworde, fire, and robberie, to enrich his bastarde children: and that he tooke away the lawes both of God and men, and the Gods themselues, that he might more licenciouslie sinne.

In quodam commentario magist. Parisiens.

Iulius the 2. a Sodomite, a cruel tirant, by whose tirannie 200 thousand were slaine a mocker of Peters keies, a seller of heauen, & yet gets not heauen himselfe.

Iulius the 2. committed Sodomitry with two youthes of an honorable linage, whilk the Queene of France sent to a Cardinall to be informed. He was sik a cruell tyrant that by his tyranny in the space of 7. yeare, there was two hundreth thousand Christian men slaine. Of whome it is written that when hee went to the warres, he cast *Peter* his keyes in *Tybris* with this voice, *Saint Peters keyes helpes not, let Pauls sword defend vs.* Of whose pardons it is written, *Vendit emm cælos, non habet ipse tamen*, he selles heauen, but hes not heauen himself.

Leo the 10. a beastlie monster, an atheist, he accompted the gospel of Christ a fable and yet a profitable fable for that diuelish seat

Leo the 10. a beastly man, borne to all licenciousnesse, a drunkard and Atheist without God, when one of his Cardinals *Petrus Bembus* was repeating a sentence out of the Gospel, he answered blasphemously, *What profite that fable of Christ hes brought to vs and our Kirk, it is sufficiently knowne to all ages.* Whereby, though all the world should deny it, this horrible monster sufficiently declares, that he is that man of sinne, & sonne of perdition.

In comment. superartic magist. Parisiens. Clemens the 8.

Clemens the 8. and after some the 7. it is written of him that he was a bastarde, a Venefician, a Sodomite, a murtherer, a bawde, a Simoniack a harlote, periured, a sacrilegious man, a Diuiner, and a craftesman of all wickednesse. Of whome

an anatomie of al abhomination

whome *Pasquillus* writes in his Epitaph, *Hic est per quem tot prostant in vrbe puellæ, &c.* that is, a defiler of maidens, a baniſher of honeſty and chaſtity, a honorer of all vncleane perſons, the infamy of the world, the decay of the Empire, a contemner of God, a man of wickedneſſe, a publick enemy, a falſe and vngrate man, a tyrant, and ſik a man as there was neuer a worſe in the world.

Paule the third a ſeller of his ſiſters chaſtitie, the poiſoner of his mother and two ſiſters, inceſtuous with his owne ſiſter, niece, & daughter.

Paule the 3. a vile beaſtly monſter as euer the earth bure: he ſold his ſiſter to be a harlote to Pope *Alexander* the 6. that he might be made a Cardinall. He deceaued a certain maid of honourable parentage, and defloured her vnder the hope of marriage, of whome he begat *Petrus Aloyſius* that vile Sodomite. He poiſoned his mother and ſiſter that he might enioy all the heritage himſelfe. He committed inceſt with another of his ſiſters, and afterward poiſoned her, becauſe ſhe loued others more then him. He committed vile inceſt and adultery both, with his Niece *Nicolaus Quercaus* his wife, who being deprehended in the very act by her husband, was ſo wounded by him, that he kept the marke thereof to his very end. He committed alſo inceſt and adultery with his owne daughter *Conſtantia*. And that he might the more licenciouſly enioy his beaſtly luſt with her, he poiſoned her huſband, named, *Boſius Sforſia*. He exceeded *Heliogabalus* and *Commodus* in filthineſſe, defiling his owne ſiſter, niece, and daughter He had 45. thouſand harlots in a row, of whom he receaued tribute and toll euery moneth, who was familiar with him day and night.

Euſebius captiuus.

Iulius the thirde, what better was he, who againſt the wils of all his Cardinals made one *Innocent* with whome hee had done villanie, Cardinall: and admitted him to his domeſtick familiaritie. *Vergerius* writes, he abſtained not from his owne Cardinals and that he vſed ſik horrible blaſphemies, as the moſt vileſt baudes, and the moſt filthie villanes vſes in the contempt of God. When hee miſſed his diſh of Bacon whilk was not ſet at the table, at the command of his Phyſician, he braſt forth in this blaſphemie: bring me my diſh *al diſpetto de Dio*, that is, in deſpite of God. Againe, when he miſſed a diſhe

of a could peacock, whilk he had cõmanded to keep to him, hauing other new rosted peakocks, he vomit out moste horrible blasphemie against God. And when one of his Cardinals answered, let not your holines be offended at so light a matter: he replyed, if God was so angrie for the eating of one apple, that hee caste out our firste parentes out of Paradise, vvherefore shall it not be Iesum to me vvho is his vicare, to be angrie for a peacock, seing it is far greater nor an apple. Novv let men iudge, vvhether the Popes of Rome beares this marke of the Antichrist or not, that is, vvhether they be men of sinne and sonnes of perdition or not. Much more might I haue brought for the manifesting of this poynte, as the threttie schismes amongst their Kirk, vvhilk neuer Kirk had so many, their mutuall contentions, strifes, cruelties, exerciſed one towards another. But I hope this will suffice to satisfie the conscience of all men, that the Popes are that man of sinne, and sonne of perdition. And certainlye if others had written their abhominations, then men of their owne Religion, their owne flatterers and friendes; it would haue seemed incredible. But their own writers hes by Gods prouidence, so discouered their abhominations, that I think the consciences of all men may be at a point in this. This for the first marke.

2. Thessal. 2. 4. The second propertie of the Antichrist, as he is descriued in that same place, is *to be an aduersary to God*. For as the Diuell is called *Satban*, that is, an aduersary to God: so his chief Lieutennant Antichrist, is called an aduersary, that is, opposed and contrary to God, and that not in life onely, but in doctrine, religion, and gouernement: and that not in one point only, but almost in all the substantiall points thereof. The whilk marke the Popes of Rome beares, and that not only in their liues, but also in the whole substantiall pointes of Religion. And to make this cleare, beside that whilk hes bene spoken, we shall compare the doctrine of Iesus Christ, and the gouernment of his Kingdome set down in the scripture, with the doctrine of the Popes, and the maner of their gouernement, that the contrariety of them may be known:

so

so that it shall be seene, that colde is no more contrarie to heate, and black to white, nor Papisme to Christianity, and the religion of the Kirk of Kome, to the Religion of Christ Iesus. The doctrine of Christ stands especially in these two things: in the knowledge of his person, & in the knowledge of his offices. And therefore the Apostle sayes, *I desire to knowe nothing but Iesus Christ and him crucified.* And Christ himselfe sayes, *It is life eternall to knowe thee to be the true God, and whome thou hast sent Iesus Christ.* The doctrine of the Popes of Rome ouerthrowes both. And first to proove this concerning his person, the Scripture testifies that Iesus Christ is cõceaued of the substance of the Virgine Mary, & that he hes but one true bodie made *of the seede of Dauid, and of the seede of the woman*, and not many: and that he is like *vnto vs in all things except sinne.* The doctrine of the Kirk of Rome is, that Christ Iesus his body is made of the bread and wine in the sacrament: and their doctrine makes him to haue as many bodies as there is bits of bread in the sacrament: and not to be like his brethren in all things except sinne: for his brethren can be but in one place at once, with their owne due proportion visiblie: But their doctrine of Transubstantiation makes him to be both in heauen and earth, at once: in heauen visibly, in earth inuisibly: in heauen with his owne quantitie and proportion, in earth without his naturall proportion: & not in one place of the earth only, but in innumerable places thereof at once: so that this maine foundation of mans saluatiõ, (without the whilk there is no eternal life) concerning the truth of Christs manhoode made of the woman, is alluterlie defaced and ouerthrowne by the doctrine of the Popes of Rome, in making him to haue infinite bodies, not made of the seede of the woman, but of bread & wine: or at the least, made of two diuerse substances. And as they ourthrow the doctrine of his person, so they ouerthrow the doctrine of his offices. His offices are three: a Prophet, a Priest, and a King, whilk are all ouerthrowne by them. As he is a Prophet, he hes reuealed his Fathers vvhole (*a*) vvill vnto his seruands, and hes left it in registet in his latter Te-

1.Cor.3.

Ioh.17

Rom.1.3.Gal 4 4.Heb.2.17.

Bellar.lib.3.de Eucharistia, fol. 399. Pope Iohn 22.lib. orat.incr. Antidotarius animæ.

the Priests make Christs bodie of bread

(*a*) Ioh.15.15.

b) Deut. 4. 2. Reuel. 22. 18. 19. Gal 1. 8. ſtament, and hes forbidden (*b*) to eike, empaire, or to alter the ſame: and hes pronounced a woe and a curſe vnto them that eikes, empaires, or alters the ſame: (*c*) & that becauſe it is *ſufficient to make a man wiſe vnto ſaluation, & to make the man of God perfite vnto euery good worke*: (*d*) & becauſe it is *pure & perfite and eaſie to al them that will vnderſtand it*. But they haue many waies corrupted this Teſtament of Chriſt, by mingling and adulterating the ſame: firſt in that they (*e*) giue diuine authority to the bookes called *Apocrypha*, whilk are humain. Next, in receauing, and commanding others to receaue Traditions with *equall reuerence and affection with the Scripture*. Thirdly, in their corrupt latine tranſlation, whilk they haue made authenticall, whilk ſome of themſelues confeſſes hes miſſed ſometimes the meaning of the holy Ghoſt. (*f*) Fourthly, in ioyning with the commandements of God their owne commandements, and that not as things indifferent, but as neceſſary to ſaluation. (*g*) Fifthly, in condemning al ſenſe & meaning of the holy Scripture, but that whilk they holde themſelues. Laſt of al, in quarrelling the Scripture of imperfection, obſcurity and ambiguitie, calling it dead & dumbe like a noſe of waxe. They therefore who hes altered, eiked, and corrupted the Teſtament of Ieſus Chriſt, confirmed by his death, whilk he hes left in write, for to inſtruct his Kirk in all things, and to make her wiſe to ſaluation, and perfite to euery good worke, doth ſpoile the Lord Ieſus of his propheticall office: But the doctrine of the Kirk of Rome hes done ſo, *Ergo* they ſpoile Ieſus Chriſt of his propheticall office.

c) 2. Tim. 3. 15. 16.

d) Prou. 8, 9. Pſal. 19. 8. 9. 10. Pſal. 119.

e) Cone. Trident. Seſ 4 Bud. annot. prior in pandect. Andrad lib. 4. Arias Montanus, tom. 8. bibl. reg. in prefat.

f) Conc. Trident. Seſ. 6. cap. 10

g) Seſſi. 4.

Thirdly, they are no leſſe ſacrilegious and iniurious to his Prieſt-hoode. His Prieſt-hoode ſtands in two things. Firſt, in purchaſing vnto vs, by the vertue of that one ſacrifice once offered vp vpon the Croce, an euerlaſting redemption Next, in making continuall interceſſion for vs with his Father: the whilks both are ouerthrowne by the doctrine of the Kirk of Rome. As to the firſte, it is ouerthrowne manye waies: as firſt, our ſauiour ſaies, *that his ſoule was ſorrowfull vnto the death*: and the Scripture teſtifies that for the feare of that Cupe *he ſwate drops of blood*: and he *ſend vp ſtrong cries and ſupplī-*

Heb. 9. 11. 12. 15. 24. 25. 26. 27. 28

Mat. 26. 37. 38. & c. Heb. 5 7. Luc 22. 44. Mat. 27. 46.

plications with teares, in the daies of his fleshe: and therefore he thrise vpon his knees praies *that if it had beene possible that Cupe might be remoued from him*: and vpon the Croce through the sense and feeling of that wrath, he breakes forth in that complaint, *My God, my God why hast thou forsaken mee?* Al whilk does testifie that he suffered more then a common death: to wit, the terrours of the wrath of God, whilk was due to the sinnes of all the elect. But the doctrine of the Kirk of Rome ranuerses this doctrine of our saluation, and teaches that Christ suffered not the wrath of God vpon his soule: whilk if it be true, then Christ hes not paied our debt sufficiently: for our debt was not onely the naturall death of the bodie, but the wrath of God vpon the soule: and therefore the Scripture sayes, *the soule that sinnes shall die the death*. Secondly, the Scripture testifies, that Christ his death and blood is a sufficient ransome for our sinnes, & a sufficient satisfaction vnto the iustice of God: they by the contrary ioynes to his satisfaction, the satisfactions of men, both in this life, and in the life to come: in Purgatorie, and that not onely for their owne sinnes, but for the sinnes of others. What is this else, but to make themselues in a parte Sauiours of themselues, & sauiours of others also. Yea, what is this else, but to make themselues God? for who can satisfie the iustice of God, but God himselfe? Thirdly, as it hes bene prooued before, Christ offered vp himselfe once, by shedding of his blood vppon the Croce, neuer to be offered vp againe, whilk hes purchased a euerlasting redemption: the whilk is the onely ground of mans saluation. Howe they haue ouerturned this by their abhominable sacrifice of the Masse, and their sacrilegious Masse priests, I hope hes beene prooued sufficiently before: So that they haue both euacuat the vertue of the sacrifice of Christ vpon the Croce, in setting vp an other sacrifice for the redemption of soules: And also they haue spoyled him of the dignitie of his royall priest-hoode, in ioyning vnto him Collegues and fellow-priests to offer vp himselfe daylie in their pretended sacrifice. Fourthly, as they spoyle him of his priesthoode, so doe they spoyle men of that redemption, righteousnes

Ezech. 18. 20.

Heb. 10. 10. 14 Ioh. 19. 28, 1. Timoth. 2. 6 1. Pet. 2. 24. 1. Ioh 1. 7.

2. Timoth. 1.9. Tit. 2.11 Eph. 1.5. & cap. 2. Ioh. 3.16.

ousnes, and saluation, whilk his death hes purchased, both in the fountaine, matter, and forme thereof. The Scripture testifies, that the onely fountaine and efficient cause of our saluation is gods *free loue and grace*. They (*a*) teach that *a infidel by the workes of preparation (as they call them) euen done without Faith, may procure and merite Gods fauour*. And also they ioyne with the grace of God, man his free will, as a partie worker with it, as though God did not renew it being corrupted, or repaire it being perished, but only releeue it, being waike and raise it vp being faint: by the whilk they abolish (if the Apostle speake true) the grace of Christ: for if our saluation be of grace, it is not of works, & if it be not of works thē it is not of grace, and so not at all. As to the matter of our iustification, the Scriptures ascriues it onely to *Christe his obedience and his death*. They by the contrarie, suppose they graunt that Christ hes fulfilled the Law, and perfitely satisfie God, yet they teach that this righteousnes of Christ is not our righteousnes by the whilk we must be iustified, but they place it in our owne workes and in our owne merites. And of this comes the third, that whereas the Scripture testifies, that this righteousnes of Christ is imputed vnto vs by faith, they acknowledge (*b*) not this imputation, but places the forme of our iustification in the merite of our workes. And so they spoyle man of righteousnes and saluation.

a) Maluenda in disput. Ratisb. cum Bucero & Scholast.

Rom. 11.6. & 4.5.

Rom. 5.19.

Ambrose in a Ross p. 329. lin. 18.

Rom. 4.22.23.24 3.5.6.7.

b) Bellarm. saies lib. 2. de Pontif. c. 2. that the imputation of the righteousnesse of Christ is not required to our iustification. And the councell of Trent can. 10. necurses them who saies that we are iustified (iustos formaliter per Christi iustitiam) by the righteousnesse of Christ.

And as they haue spoyled Christ, of the first parte of his office of his priest-hoode, so doe they spoyle him of the seconde parte thereof, vvhilk consists in his intercession: in ioyning vvith him innumerable intercessors and mediators, asvvell of Angels as of Saintes departed, at vvhose handes they seeke all maner of grace, vvhilk is onlie proper to Iesus Christ to giue: & that not only for the vertue of ỹ merites of Christ, but for their own merites & intercessiō. Euery Parish almost among them had their ovvn patrone: & euery maladie, disease or calamitie their own Saint or Angell to run to.

And as their doctrine hes robbed the Lorde Iesus of his priestly dignitie, and man of the benefite of eternall life purchased to him by the same: So haue they robbed him of that glorie

glorie and vvorſhip that is due vnto him, in plucking avvay his glorie frō him, & giuing it vnto creatures 1. as vnto Angels, & 2. vnto Saints departed, & eſpeciallie vnto the virgine Marie, 3. vnto their relicts, 4. vnto images of the Trinitie, of the Saints, of the Croce, 5. vnto things conſecrated, as vvater, oyle, &c. 6. and vnto the Sacrament of the Euchariſt, vnto vvhome they giue that vvorſhipe vvhilk is onlie due vnto God, as prayer, vvorſhip, vovves, ſacrifices, &c. So that if they may be iuſtly called the Antichriſt, vvhoſe doctrine ſpoyles Chriſt of the office of his mediation, & man of his ſaluation purchaſed thereby; and God of his due glory: vvhilk man is bound to giue him, for his creation, and redemption: and ſets vp other Sauiours and mediators, other prieſts and interceſſors beſide him, and teaches another way of mans ſaluation nor he hes taught, and worſhipes other Gods, nor the God that made heauen and earth, and after another māner nor he hes cōmanded: Then I ſay the Popes of Rome, may iuſtly be called and is in trueth the Antichriſt and aduerſarie to God: For they are guiltie of all this abhomination. And becauſe I know that the poore and ignorant people, and theſe that are blinded with the ſtrong deluſions of that man of ſinne, will not beleeue theſe thinges of him, and of his Kirk, but as *Thomas* ſaide of Chriſt, vnleſſe I ſee the print of the nailes, and put my finger in the print of the nailes, & put my hand into his ſide, I will not beleeue. Euen ſo, vnleſſe they ſee their idolatrie and grope it as it were with their hands, they will not beleeue it: therefore I am compelled for their conviction and information (that none of them that is ordained to ſaluation periſh) to let them ſe their idolatries, and to make them to grope their abhominations, and that by their owne books. For I ſhal not ſpeake heir begeſſe, for that were greate fooliſhnes to alledge heir anye other thing, nor that whilk is written in their owne bookes, ſeing he hes promiſed to giue an anſwere leaſt he ſhuld challenge me of lying of them. I proteſt therefore (Chriſtian Reader) that I ſhall forge nor faine nothing of them but ſhall onelie ſet downe thoſe things whilk ar to be found in their owne

vvrittings. And firſt, they praye to the Archangels and Angels *to defend them in battle, to defend them that none condemne them to keepe both their bodie and ſoule from godleſſe deſires and from vncleane cogitations, to keepe their minde from pollution, to confirme them in the feare and loue of Chriſt.* Secondly, they pray to the Saints departed, *that by their merites and interceſſion, they may be defended from all euils, obtaine all giftes, and get eternall life.* Yea, they ſeeke of them, *defence in this worlde from all euils, and euerlaſting life.* And they pray *to God the Father that by their merites & interceſſion, they may be deliuered both ſoule and bodie from hell fire, & maye obtaine through their merites, faith, patience, and euerlaſting life.* So not onlie they make them interceſſours, but mediatours: at whome, and for whoſe merites, they ſeeke ſaluation. And vpon this grounde came that Paganiſme whilk they haue brought in the Kirk of God, whereby euerie nation, village, familie, euerie eſtate, and euerie maladie or affliction hes their owne Saint to be a patrone for them. Vpon the whilk alſo hes proceeded this canonizing of Saints, that is, to make men Gods. For they ſay that this canonizing of them is (a) *to let men vnderſtand that they ſhould be adored and called vpon*, as one of their owne Archbiſhopes *Antoninus* ſayes. For hee ſayes that 7. things appertaine to the canonizing of Saints. 1. *To be reputed publickly to be a Saint.* 2. *To be prayed to by the kirk.* 3. *To haue temples & altars.* 4. *To haue offrings & ſacrifices offered to their honour.* 5. *To haue a feaſtiuall day.* 6. *To haue an Image with a candle in ſigne of their glorie.* 7. *To haue their relicts.* And they ſaye that *they may be directly prayed vnto with the Lords prayer*, vvhilk our Sauiour formed onely to be ſaide to God the Father. Novv hovv ſhal they be excuſed from vile idolatrie in this? Pope *Innocent* ſayes, that *to the worſhip whilk is onely proper to god appertaines, temples, altars, ſacrifices, feaſtes.* And *Durandus* a Papiſt ſayes the ſame. If this then be true, vvhilk this Pope and this Papiſt ſayes, hovv then can they be cleared from idolatrie, that giues vnto Saints that ſeruice, vvhilk by their own confeſsion is onely proper to God, as Temples, Altars, Feaſtiuall dayes, &c? And vvhat ſhall vvee ſay to *Franciſcus* and *Dominicus*, tvvo of their canonized Saints, in vvhoſe perſons they

In their ſeruice and Maſſe book ſecundum vſum Anglicanum. Horæ beatæ Mariæ, & ſuffragia &c. Printed anno 1520.

a) Antoninus part 3. ſumma tit. 12

Lib. 5 cap. 4 Durand. ep. Nimis.

Anno 1200.

they haue done that lay in them to haue aboliſhed the merite and the name of Chriſte? Of this *Franciſcus* they ſaye in their booke (*a*) of conformities, *that hee is greater nor Iohn the Baptiſt*. And preferring him in many things to him, they ſaye *that Iohn receaued the word of repentance of Chriſt, But* Franciſcus *ſay they receiued it of Chriſt, and of the Pope*, quod plus eſt, *whilk is more. Of Iohn it was reuealed by an Angell to his Father, what hee ſhould be: but of* Franciſcus *it was reuealed to his Mother, and his Seruands by Ieſus Chriſt. Iohn was like the freind of the bridegroome: but* Franciſcus *was like the bridegroome himſelfe.* They ſay, *hee is better nor all the Apoſtles: For they left but their boates, but he left al to his very hoſe.* They cal him *Typicus Ieſus, a typical Sauiour, a ſingular crucified one, who receaued in viſion the ſame woũds whilk Chriſt bes, & ſuffred the ſame dollors: who is the way of life, who is the image of Chriſt, as Chriſt is the image of the Father.* Yea whilk is more they prefer him to Chriſt Ieſus. They ſaye, *Chriſt did but praye, but Franciſcus by prayer obtained.* They ſay, *the Baptiſme of Chriſt forgiues originall ſinne, but Franciſcus hoode much more.* It is written alſo vpon the porte of the Cordiliers of Bloyes, of this Franciſcus, *that his ſinne ſhall be ſought for, but it ſhal not be found, whilk is onely proper to Chriſt.* Nowe theſe are not particular opinions but approued by the Kirk of Rome: For Pope *Gregorie* the 9. *Alexander* the 4. and *Nicolas* the 3. ordained all the faithfull vnder the paine of hereſie to beleeue all *Franciſcus* markes. And their bookes are ſet forth by their priuiledges.

a) Bartol. de Pſ. lib. conformitat.

Chriſtus orauit, Franciſcus exora uit.

As for *Dominicus*, *Antoninus* who was of that ordour compares him with Chriſt, & in a manner preferres him to him, *Chriſt, ſayes he, did raiſe in all but three from the deade.* Dominicus *raiſed three in Rome, and by his prayer reſtored fortie to life. Chriſt after the reſurrection being immortall, went twiſe to his diſciples, the doore being ſhoote: But* Dominicus (ſayes hee) *hauing as yet but a mortal body, whilk* (ſayes he) *is more maruelous, went in to the Kirk in the night the doores being ſhut, that hee ſhoulde not walken his brethren.* And ſo foorth of the reſte of the miracles wherein hee not only compares, but in a maner preferres him to Chriſt. Chriſt (ſayes he) ſaid after his death, all power is giuen to me in heauen & earth. *This power* (ſayes hee) *is not in a little commu-*

Antoninus archiepiſ. hiſt. 3. parstit. 23, Cap. 1. par. 1. & 3

Quod mirabiliꝰ eſt.

nicat to Dominicus, *aboue all heauenlie, earthly, & infernall things,* (*and that in this same life*) *for he had the Angels to serue him, the elementes obeyed him.* And in the end he applyes that whilk is only spoken of Christ in the 45. Psalm, *He is more beautiful nor the sonnes of men*: Also he sayes, *that there was two images, the one of* Paule, *the other of* Dominicus. *At the foote of* Paules *Image, it was written,* per istum itur ad Christum: *By this man is the way to Christ. At the foote of the Image of* Franciscus *it was written, by this man the way is made easie to Christ. And maruell not* (sayes hee) *at this: for the doctrine of* Paule *and the rest of the Apostles, induces men to beleeue and to obey the precepts of Christ: but the doctrine of* Dominicus *induces men to keepe the councels of Christ, and therefore the way to Christ by him is easier.* So he preferres him to Christ in miracles, and to the Apostles. But what shall we saye to that that followes? He is called (sayes he) *Dominicus because he is like our Lord, and hee hes possessiue and in possession that whilk Christ hes absolutely and by authoritie. Christ sayes, I am the light of the worlde: The Kirk* (sayes hee) *sings of* Dominicus, *ye are the lighte of the worlde. The Prophets testified of Christ, and so did they also* (sayes he) *of* Dominicus *and of his ordour, as in the* 11. *chapter of Zacharie, Where it is spoken of Christ. I haue taken vnto me two roddes, & I called one the staffe of beautie, and the other the staffe of bands. The staffe of beautie* (sayes he) *is the ordour of* Dominicus: *The staffe of bands is the ordour of* Franciscus. So they abuse the Scripture. Hee compares him also with Christ, and in a manner, prefers him to him. *Christ* (sayes he) *was borne vpon the bare earth, but least hee had beene ouer much hurte by colde, hee was put in to the cribe by his Mother: But Dominicus* (sayes he) *beeing in the custodie of his nurse, euen then abhorring the pleasures of the flesh, was founde oft times lying vpon the bare earth. When Christ was borne a starre appeared, signifying, that he should illuminate the whole worlde: But* (sayes hee) *when* Dominicus *was borne his godmother sawe a starre in his forehead, a prognostication of a new light of the worlde. The prayer of the Lord was euer hard whē it pleased him, but yet did not euer obtain that whilk hee prayed for, as when in the garden he prayed that the cuppe might be trāsferred from him: But* (sayes he) Dominicus *desired nothing of God, but that whilk hee obtained perfitely according to his desire*

Christus est dominus absolute, & authoritatiue: Dominicus autem participaliter & possessiue.

ſite. Chriſt loued vs and waſhed vs from our ſinnes in his bloode: But Dominicus (ſayes he) *not being voide of that perfection of loue, hee tooke a threefold correction out of his owne hand euerie day, not with a corde, but with an yron rodde, euen to the effuſion of his blood, and for his owne faultes whilk were very few, another for them that were in purgatorie: the third for them that were in the world.* And ſo deduces this compariſon through all the partes of Chriſt his life. And in the end he ſayes, *that being to departe from this worlde, hee comforts his diſciples, ſaying: let not this treuble you, for in the place where I go to, I ſhall bee more comfortable to you, nor if I were with you: For after death yee ſhall haue me a better aduocate nor yee coulde haue in this life.* What blaſphemies theſe are, iudge thou (chriſtian Reader) and yet they are authorized by the Kirk of Rome, becauſe they ſerue to eſtabliſh the Popes ſupremacy: For *Gregorie* the 9. canonized him as a Saint, and appoynted a feſtiuall day to be keeped to his honour: And hee that writes theſe thinges is an Arch-biſhope of *Florence*, a man famous among them. To him that will ioyne him ſelfe to this ordor of *Frãciſcus & Dominicus, for to merite the kingdome of heauẽ, & to redeeme their owne ſoules, or the ſoules of their friendes* (as their bul of *Fraternitie* ſayes) the Prouincial giues him the bulles of *Fraternitie*, by the whilk he is made capable of all the merites of the Conuent, and of the merites of all the Friars of that Prouince, of their Maſſes, prayers, faſtings, abſtinence, deuotions, watchings, diſciplines, &c. Whereby (as thogh it were to little for them to be Sauiours of them ſelues) they teache that they haue ſik aboundance of merites, as alſo may ſerue for others. They haue a prayer to *Thomas Becket*, who was made a Saint by *Alexander* the third in theſe wordes, *Tu per Thomæ ſanguinem quem pro te impendit, fac nos (Chriſte) aſcendere quo ille aſcendit. That is, make vs (O Chriſt) to aſcend to heauẽ by the blood of Thomas, whilk he ſhed for thee. (Mocking as it were the bloode of Ieſus.)*

Quæ minimè erant.

Anno 1223.

In their portæous booke.

Now as for the Virgine Marie, what tittle is proper to Ieſus Chriſt, whilk they haue not aſcriued vnto her? What honour or worſhip is giuen to Ieſus Chriſt, whilk is not giuen to her? *Damaſcene* ſayes, praying to the Virgine Marie, *I ſhall*

be ſaued by hoping in thee. Thou is the ſaluation of mankinde. Antoninus ſayes, *That all they vpon whome the Virgine Marie turnes her eies are neceſſarily iuſtified and ſaued:* and that *Chriſt becauſe he is both aduocate and iudge together, is too rigorous: for this cauſe,* ſaies hee, *God hes prouided an Aduocate,* meaning of the Virgine Marie, *in whome nothing is to be found but ſweitneſſe.* And hee ſaies, *The Seraphims willing to haue retained Marie as ſhe mounted to heauen: Not* (ſaies ſhee) *for it is not meete that man ſhoulde liue his alone,* (ſpeaking of the euerlaſting ſonne of God, who ſits at the right hand of his Father) *I am giuen to him for to be a helpe to that worke of redemption by my compaſſion, and to that work of glorificatiõ by my interceſſion: to the intent, that if he threaten to deſtroy the earth as in the time of the Deluge, I may appeare before him as the Rainebowe, to the intent that he may remember his couenant.* And whilk is yet worſe, (if worſe can be) another Papiſt ſayes, applying that whilk is onely ſpoken of Chriſt to her, *God* (ſaies he) *ſaid to her in her birth, I haue giuen thee to be a light to the Gentiles, to the intent that thou may be our ſaluation,* (applying it blaſphemouſly to Marie) *to the end of the worlde, and a light to bee reuealed to the Gentiles.* And againe he ſayes, *that all graces whilk runnes downe from the Father and the Sonne, commes by her,* who (ſaies he) *is a mediatrix betweene God and men: and no grace commes from heauen, but through her hands, and all grace enters in her, and commes out of her.* And he ſayes, *She is a mediatrix of ſaluation, of coniunction, of iuſtification, of reconciliation, of interceſſion, of communication.* And to be ſhort, he ſayes, *the Father hes giuen to her the halfe of his kingdome, the whilk was ſignified in the perſons of* Aſſuerus *and* Heſther: *and that he hes retained to himſelfe iuſtice, & hes left to her to exerciſe mercie. So that we may appeale from the Courte of the iuſtice of God, to the Court of the mercie of the virgine Marie.* Whereby they moſt blaſphemouſly prefer and lift her vp aboue the Lorde: for that Iudge vnto whom appellation is made, muſt be ſuperior vnto theſe Iudges from whome the appellation is made: therefore they blaſphemouſly prefer the tribunall of *Marie,* to the tribunall of the God of heauen.

Part 3. ſumma tit 22 & part. 4. tit. 15. cap. 14. para. 7. Quia Chriſtus non ſolum Aduocatus, ſed etiam Iudex eſt conſtitutus, cuncta itaque diſcuſſurus, & quia nihil inultum remanebit &c. ideo Deus prouidit de Aduocata nobis nempe Maria, quæ tota ſuauis eſt & mitis, & in qua nihil aſperum inuenitur. ad thronum igitur eius accedamus cum fiducia, vt ait Apoſt. Heb. 4. vt gratiam & miſericordiam aſſequamur, in tempore opportuno. Amen. Blaſphemouſlie applying that place of Scripture to her, whilk the holie Ghoſt hes ſpoken of Chriſt.

In their portcous and ſeruice, and maſſe bookes.

And what ſhall I ſpeake of her Letanies, Pſalteries, and houres? Of her houres where ſhe is called *the Queene of mer-*

cie,

cie, whò hes bruised the Serpents head, whilk thing is spoken only to the first Parents of the sonne of God, and the restorer and saviour of mankind: the most godly, & most holy, the yet of heauen, the shyning port of life, the mother of grace and mercy: our life, our hope, who makes the worlde to shyne by the light of the brightnesse of her peace, who only hes deserued to be next in honour to the Trinity, by whom the whole worlde liues next God. She is called the comfort of the desolate the saluation and hope of all them that puts their trust in her, the fountaine of saluation, grace, godlinesse, ioy, confort: the Queene of heauen, and starre of the sea, whome the Sunne honours: the promise of the Prophetes, the Queene of the Euangelistes, the teacher of the Apostles, the comforter of the Martyres, the saluation and consolation of the quick & the dead, the bottomlesse fountaine of all grace, the port of Paradise, the Ladie of glorie, the queene of ioy, the Lady of Angels, the ioy of the Saints, the only hope of the miserable, the Empresse of the Angels, the comforter of sinners, the keeper of the heart, the praise of all the Saints. And of her is sought in her houres and Letanies all these graces generallie whilk are onely proper to God through Iesus Christ to giue: as protection, reccauing in the time of death, refuge in the time of miserie, remission of sinnes, the keeping of soule and body, holinesse of life, staying of the pest, calming of the seas, perseuerance in grace, the eschewing of sinne, saluation and eternall lyse: and that by her merites and praiers their sinnes may be forgiuen, and that beeing redeemed by her they may climbe vp to heauen. And they pray to Marie and Iohn Baptist, by the Redeemer, making Christ a mediatour betweene them and them. And they pray to Christ to defend them from his anger, and from the anger of his mother: & they pray her to giue her self and her sonne vnto them. What horrible blasphemie is this? Who can giue Christ but onely God the Father. They say, God will giue them that worships her a rewarde heer, and heauen after. Howe shall I praise the redeemed by thee? (speaking of Marie.) And in the Prose of the Masse they haue this Praier, Iure matris impera Redemptori: that is, By thy motherly authority command the Redeemer. And as concerning her Psalteries, how horrible is it to see all that *Dauid* spake of the Father, Sonne, and holy Spirit, to be transferred and applied to her, without exception, from the beginning to the end?

Gen. 3.

What is Christ then, and what place is left to him?

O horrible blasphemie

end? changing onely the ſtile of the eternall Lorde, in the ſtile of our Ladie, blaſpheming, *Bleſſed is he who loues Mary, feares her, and praiſes her name, who hopes in her. The heauens declares thy glory, and the earth, and the fulneſſe thereof. Bleſſed are all they who loues thee, becauſe thou haſt waſhen their ſinnes in thy mercies. Haue mercy on me, ô mother of mercy, and according to the bowels of thy compaſſions waſhe me from all mine iniquities: Saue me for thy names ſake: Let Mary be lifted vp, & all her enemies will be ſcattered. Lorde giue thy iudgement to thy Sonne, and thy mercy to the Queene his mother. Ladie, ſaluation and lyfe is in thy hand. O how good is God to them that worſhips his mother. God* (a) *is the God of vengeance, but thou art the Queene of mercie. Come let vs worſhip the Lady, let vs praiſe the Virgine who hes ſaued vs: let vs confeſſe our ſinnes vnto her: The Lord ſaid vnto our Lady, Sit heir my mother on my right hand: O mankind reioice, becauſe God hes giuen to thee ſik a mediatrix and at the name of Marie let all knees bowe in heauen, in earth, and in Hell.* This Ladie Pſalter was compiled by a Cardinall of Rome *Bonauenture*, who was canonized for a Saint, by Pope *Sixtus* the fourth. After the ſame manner haue they corrupted the ſongs of the Prophetes, of *Simeon*, and of the Virgine, blaſpheming after this manner, *My ſoule reioyces in my Ladie, My ſoule magnifies my Ladie, &c. Now lets thou, ô Lord, the ſeruand of Marie departe in peace, becauſe my eies hes ſene the ſaluation of Mary.* And to put an end to theſe abhominations, they aſcriue vnto the Virgine that whilk the holy Ghoſt hes ſpoken only of Ieſus Chriſt, the euerlaſting wiſdome of his Father, *The lord hes poſſeſſed me in the beginning of his way: before he made any thing, I was ordayned from euerlaſting.* And Pope *Leo* the 10. calles her *Deam, a goddeſſe.* In the generall councell of *Lateran*, in ſtead of praying to God through Chriſt for the aſsiſtance of his ſpirite, *they craue the helpe and aſsiſtance of Marie.* And Pope *Pius* the fifth acknowledges her for the victory of the Chriſtians againſt the Turke, in their combate whilk was ſtriken in the ſea: and for that victory hes ordayned a yearly remembrance of her to be kept. And *Antoninus* one of their Archbiſhops ſaies, *that Chriſt ſitting at the right hand of God the Father roſe vp angrie to haue ſlaine all the ſinners in the earth: and when none*

Horrible blaſphemy

a) What greater blaſphemie culd the diuell himſelf vomite out.

Anno 1470

Proverb. 8, 22,

Epiſt. 19. Concil. Lateran. ſub Iulio 2, & Leone 10, ſeſſ. 9, 10, &c Martyrologium rom. 28, 7, Antoninus hiſt. part. 3 tit. 23. cap. 3,

was

was able to reſiſt, his mother came to him and pacified him, till two of her ſeruands Franciſcus *and* Dominicus *might be ſent to them: & that Chriſt anſwered, Beholde I am pacified and haue accepted thy face* I appeale your conſcience, Maiſter *Gilbert*, before the Lorde Ieſus Chriſt, as ye muſt appeare before him in that great day whether theſe ſpeaches, be not the ſpeaches & blaſphemies of the Dragon, or not: & whether this doctrine & religion of yours, be not idolatrous, blaſphemous, & antichriſtiã, or not.

Not onlie haue they ſpoyled the Lord Ieſus of his mediation, interceſsion, and of his glorie due to him, and mankind of their ſaluation purchaſed by his blood, in aſcriuing it to Saints, Angels, and to the Virgine Marie: but alſo in aſcriuing them vnto their conſecrate things, as their holy water, the tree of the Croce, the ſigne of the Croce, their golden, ſiluer, and ſtonie Croces. For (*a*) vnto the Croce they giue the *worſhip of Latria*, as themſelues teſtifies, whilk by their owne confeſsion is onely proper to God. And their praier to the Croce, and the ſigne of the Croce, *is to help them, defend them, and ſaue them*: and they *adore it & worſhip it*. They pray ſiklike *that the holy water may be ſaluation vnto them, and that by the ſparging of the ſame: the health of their ſoule, the ſtrengtheming of their Faith, the ſecurity of their hope may be giuen them.*

(*a*) Thomas in part. 3. ſummæ queſt. 25. artic. 4. & Caieta. in comment. in illum locum Thomæ. Et Andradius in lib. 9. orthod. explic.

Vnto the Images and reliques of the Saintes, they offer ſacrifice, in burning incenſe vnto them, whilk the Scripture calles an oblation only proper to the liuing God. Therefore *Ezechias* brake the braſen ſerpent, becauſe they burnt incẽſe vnto it. And the burning of incenſe to *Baall* is counted idolatry. They pray for their golden, ſiluer, & ſtonie croces, that *as the worlde was purged from the gyltineſſe of ſinne by the Croce of Chriſt, ſo by the merite of this Croce, theſe who offers it vp, may be forginen of all their actuall ſinnes*. Is not this to ſet vp their ſtonie &c. Croces, in the roome of the blood of Ieſus Chriſt? They aſcriue to the tree of the Croce, that whilk is only proper to God, ſaying, *Salua cateruam*: that is, *Giue ſaluation to the aſſembly gathered together in thy praiſes*. They worſhip their images after the ſame mãner, as the Ethnicks did their idoles. And as the (*a*) Ethnicks bure their golden, ſiluer, & timber Idoles vpon

Mare. 9. 49. 2. Reg. 18, 4. 2. Reg. 23. Pontif. Rom. part 2. Tit. de benedict. nouæ crucis. Careat omni peccato perpetrato.

Breuia. Rom. in feſt. invent. & exalt. ſanctæ crucis.

a) Baruc. 6. 3

ſhoulders,ſo do the (b)Papiſts. The Ethnickes worſhipped their idols,the (c) Papiſts does the ſame,in falling down before the images of Saints. The Ethnicks decked their idoles with veſtiments, as though they had bene men: ſo does the Papiſts with their images,whilk (d)ſom of themſelues thinks to be an abuſe,and woulde haue it aboliſhed. They lighted candles before their idoles , whilk their idoles ſawe not, ſo does the (e) Papiſtes. There the faces of their Gods were made black through the ſmoake of their incenſe whilk vvas brunt in their worſhip,as it is exponed by ſome: ſo does the (f)Papiſts burne incenſe to their golden,ſiluer, and copper idoles ., And to be ſhorte in this,as their Prieſtes had their heades and their beardes ſhauen: howe like are the (g) Papiſts Prieſts in this ? They worſhip (h) *alſo the image of Chriſt, with the worſhip of Latria*, whilk themſelues confeſſes to be proper onely to God, confeſſed by one of their owne nomber, a learned (i) Ieſuite. And therfore he defends that ſome kind of idolatry is leeſome. And (k) *Bellarmine* ſayes, *that the worſhip of Latria is giuen truly to the image of the Croce, and the Crucifixe ſuppoſe he ſayes, he thinkes it not ſaif to preach this to the people.* They (l) ſtile the image of the Crucifixe, with the ſtiles only proper to God, *The King of glorie, the Lord that is ſtrong and mighty in battel the Lord of ſtrength.* Siklike, (a) whien the image of the Doue at the Pentecoſte, is let downe in the Temple with fire and water, then the Prieſt ſayes, *Receaue the holy Ghoſt.* So (b) doe the Popes giue the ſtile of the *immaculate Lambe, to the images of waxe.* The ſecond (c) councell of *Nice*, ſayes of the image of Chriſt, *This is Chriſt*: and the (d) councell of *Trent*. And in their (e) conſecration of their Images of waxe, they pray to God the Father, *Let theſe immaculate Lambes*, (ſpeaking of the images) *receaue that ſelfe ſame vertue againſt all the crafts and deceats of the Diuell, wherewith that innocent Lambe his owne Sonne Ieſus Chriſt, deliuered from the power of the Diuell our firſt Parents.* And they ſing of euery one of theſe wax images, whilk they call their *Agnus Dei, Omne malignum*, that is, theſe vvaxe images breakes and annulles euery ſinne, as Chriſts blood does. And to fill vp the heape of their iniquities, not only do they wor-

b) Baron. nota in Marti. Rom. Sleidan. com. lib. 9. Iodoc. meg. peregr. Hieroſ. ca. 3 Pellic. in Baruc cap. 6

c) Conc. Trid. ſeſ. 25. d) Molin, epiſt. Valen. Salig. Eſpen. hiſt. Eccleſ. Eccleſia reform. in Gallia, lib. 4.

e) Eraſm. colloq. peregrin. relig. ergo. Polyd. Virg. de invent. rer. li. 2, cap. 23. & lib. 6, cap. 13. f) Miſſ Rom. de rit. ſervand. in celebrat Miſſæ

g) Pontif. 20. part 3. Pier. Valer. pro lacerd. barbis

h) Thom. Aquin. part. 3. queſt. 25 art. 3, & 4. Ant. Poſſev. bibl. ſelect. lib. 1. cap. 10

i) Grego. de Valen. lib. 2. cap. 7.

k) Bellarm. lib. 2. de Eccleſ. trium. cap. 23.

l) Conrad. Brun de imagin. cap. 7.

a) Ibidem

b) Sacra. cerem. eccl. 20, lib. 1, tit. 7

c. Act. 4

d) Seſſi. 25

e) Ibid. Sacra,

wor-

worshipthe thing signified by the images, but the images themselues, as themselues (f) testifies. And (g) *Pius secundus* sayes, that in the Kirk of Saint Mary &c. there is an image of the Virgine, whilk *the people worships* mira religione, *with a maruelous Religion, as the giuer of raine and faire weather.* And (h) *Bellarmine* sayes, *that the images of Christ and the Saints, ought to be worshipped properly & by themselues, as they are considered in themselues, and not only as they represent another thing.* And he (i) saies *that the image it self should be worshipped with that same kind of worship properly, with the whilk the thing it self represented thereby should be worshipped.* The second generall councell of *Nice* is of the same minde. (k) *Marinæus Siculus* testifies that in Spaine in a certaine Temple, *the Crucifixe of Christ is adored:* and he sayes, *Cuius imaginis inuocato numine : at the inuocation of the Godhead of the whilk image, sundry receaued their health.* Pope *Iohn* the 22. formed a prayer to be saide to the image of Christ his face, kept in a sarke whilk they cal *Veronica*, and hes graunted ten thousand dayes pardō to them, that saies this praier deuoutlie, *Salue sancta facies redemptoris nostri. &c.* In the whilk praier first these stiles are giuen to this image, as the *face of our redemer, wherein shynes the brightnesse of the Godhead, the beautie of the world, the glasse of the Saints, wherein the heauenly spirites desires to look in, the strength of our Christian faith, the destroyer of heretickes, our ioy in this life.* Secondly, they pray to this image, *to purge vs frō all the spots of our sinnes, to ioyne vs to the company of the blessed, to powre in light in our hearts by that vertue whilk is giuen to it, to increase our merite, and to lead vs to heauen.* When shall we tumble our selues out of the gulfe of these abhominations and idolatries? Blinde nowe must they be that sees not their doctrine to be the doctrine of the Dragon. Therefore doe I striue with you (saies the Lord) and with your posterity. For goe through all the regions of the earth, and see if there be the like abhominations, as is amongst them. For they haue chāged the glory of God into vnprofitable idoles: O ye heauens be astonished at this, and be confounded and be ye desolat. For two euils haue they done: they haue forsaken the Lord, and Christ his sonne the fountain of liuing waters, and haue

f) Polydor. Virg. de inuen. lib. 6. cap. 13

g) Comment. li. 2

h) Lib. 2. de imag cap. 21

i) Ibide n cap. 23

k) de reb. Hisp. lib. 5.

made vnto themselues broken pits, whilk can holde no water: that is, they haue made vnto themselues false Gods and false Christs, whilk cannot bring saluation vnto them. They haue giuen his glory vnto others, so that of all Idolaters that euer hes bene, they are the greatest. It is no wonder therfore suppose the Lorde hes causedit to be proclaimed by an Angell, *That he that worships the beast and his image, shalbe tormented in fire and brimstone, day and night, and the smoake of their torment shall ascend for euermore, and they shall haue no rest.* I hope nowe the second point is sufficiently cleared, that they haue spoyled Christ of his Priest-hoode, and of that glory and honour that is due vnto him.

Reuelat. 14

Nowe as they haue spoyled him of his Priestly office, so haue they robbed him of his Kingly office. His Kingly office stands in two things: The one is, in the inward operation of his spirit: The other is, in the exercise and ministerie of the vvord, sacraments, and discipline, vvhilk he hes ordained for that end. As for the first. Hee by his Spirit prepares the harte by bringing vs to a sight and sense of our miserie, that vvee may runne to him to seeke for mercie: And then hee by his Spirit vvorkes that liuing faith, whilk makes vs fullie assured of saluation, whilk workes by loue, and brings foorth the fruites of holines and righteousnesse, vvhereof prayer is one speciall. All whilk is taken away by their doctrine. As to the first: No sufficient knowledge of their miserie among them. For first their doctrine is, that *we are not dead in sinne, but man hes free-wil: and then that concupiscence after Baptisme is not sinne, & that the adoring and worshipping of Images, is not the breaking of the second command: And that the rewarde of euerie sinne is not euerlasting death. And that men euen without (a) faith maye merite the fauour of God, and that after they haue obtained faith, they may not only fulfill the law perfitely, but also doe more: yea, loue God with a greater loue nor he hes commanded, and lead a more straite and heauenlye life nor either the law of God or man prescriues, as Bellarmine sayes: and that men may not onlie satisfie God for their owne sinnes, and merite euerlasting life to themselues, but also may communicate of the superabundance of their merits vnto others.*

a) Maluenda in disputat. Ratisb. cum Bucero, & omnes fere scholastici.

Nowe,

Nowe, is it possible that these men who so liftes vp themselues, in the conceate of their owne righteousnes, can haue the knowledge and sense of their miserie? And as for this full assurance of faith, without doubting they call it *Presumption*: And as for the fruites of holinesse, without the whilk no man can se God, let their fruits of their vowe of single life among their Clergie, & forbidding of marriage, whilk the Scripture sayes, is the doctrine of diuels, beare witnesse: whereby innumerable abhominations, murthers, adulteries, whooredomes, hes beene committed in their Cloysters, & Nunneries, as their visitation doth testifie. And in a fish ponde their was found 6000. bairnes heades, whilk moued *Gregory* to reuoke that determination of his vpon this reason, that it was better to let them marrie, then to giue sik occasion of murther, as appeareth by an epistle of *Hulderick* Bishop of *Ausburgh* written to Pope *Nicolas* the firste. And Pope *Pius* the 2. sayes, that marriage was taken away for some reasons, but it should be restored againe for greater. This is ascriued vnto him. And as for true prayers whilk shoulde be in the Spirite, with sighs and sobbes that can not be expressed, in a knowne language, with words of vnderstanding, that men may say *Amen*, to them; in steede of this they teach vaine repetition and babling in prayers, as though God were serued by reckoning vp their muttrings, so many *Aues*, so many *Pater nosters* vpon a paire of beedes. They teache to pray in a strange language, whilk is *a signe not to them that beleeue, but to them that beleeue not*, whilk can not edifie nor build vp, no not the tower of *Babel* it selfe, suppose it be a tower of confusion. So by their doctrine they haue spoyled Christ of hi spirituall gouernement in the harts of his owne by the worke of his Spirit. Rom 8.26. 1. Cor. 14.

And as for the outward gouernement by the word, sacraments, and discipline: they haue both spoyled him of it, and also hes depriued the people of God of these meanes whereby their faith may be wrought, nourished, and confirmed in their harts: For as for the word, beside their corrupting of it what by *Apocrypha*, what by Traditions, vvhat by the commandements of the Kirk, vvhat by their corrupted transla-

tion and their falſe interpretations, they haue ſtarued the people of God for the want of them, in keeping them vp in a ſtrange language, and reading them out ſo in their aſſemblies in a ſtrange language: ſo that the people maye haue eyes and not read them; eares and not heare them, mindes and not vnderſtand them, becauſe they are keeped vp in a ſtrange language. And therefore ſundrie of our predeceſſors haue beene accuſed and burnt by them, for reading parcels of them being tranſlated in the vulgare language. And as for ȳ ſacraments, they haue increaſed the number of thē, by adding other fiue vnto them: they haue impaired them of their vertue, corrupted them with errors, polluted thē with ceremonies, & haue ſpoyled the people of the fruite of them by reaſon they are miniſtred in a ſtrange tongue, and they haue turned the Sacrament of the Supper, in a propitiatorie ſacrifice for the liuing and the dead. They haue taken away the ſigne of the Sacramēt. They haue aboliſhed the humanitie of Chriſt by their monſtrous tranſubſtantiation. They haue taken away the Communion vvhilk ſhoulde be in the Sacrament, by their priuate Maſſes: & they haue ſpoyled the people of a ſweete pledge of their ſaluation, in taking away the cupe from them by their lamed cōmunion vnder one kind.

And as for the diſcipline of Chriſt, they haue renuerſed it alſo, the ordour vvhereof according to the ſcripture, is that the Kirk of Chriſt be gouerned by his owne (*a*) miniſters, & his owne (*b*) lawes, ſet down in the word, for the (*c*) ſaluation of his people, all whilk they haue taken away. And firſt concerning the Miniſters of Chriſt, Paſtours, Doctours, Elders, Deacons, vvhilk is giuen of God for the vvork of the Miniſterie and building vp of the bodie of Chriſte, they haue remoued them from the gouernement of the ſame, and hes ſet vp other office bearers, as Legats, Cardinals, Primats, Patriarcks, Archbiſhops, Lord Biſhops, Canones, Perſones, Vicares, Arch-deacons, Prieſts, Abbots, Prouincials, Popes inquiſitors, Commiſsioners, Officers, Procutors, Promoters, & the innumerable route of their Monkes, Friers, Ieſuites, whoſe ſectes and ordours as they haue beene reckoned by ſome, extends to an hundreth and one, all different in cere-

a) Num. 3, 10. Heb 5, 4. Epheſ. 4, 11
b) Exod. 25. 30. Matth. 28, 20
c) 1. Cor. 12, 7, Eph. 4, 12

monies and ordours one from another, all vnknowne in the Scriptures of God: And transformed the gouernement of the Kirk of Christ, into an *visible Monarchie and kingdome of the Romanes*, as it is named by *Turrian*(*d*) a Iesuite: And the popes hauing set themselues in the roome of Iesus Christ the King of his Kirk, hes not only tumbled out Christ his officers and set in their owne, of whome they exact an oath of obedience to them: but hes lifted vp themselues aboue the hyer powers kings and magistrats, as shal be spoken hereafter. Clayming to themselues both the swordes, and authority, to giue and to take kingdomes at their pleasure, exacting an oath of obedience of them, making them their vassals and tyranizing ouer the Kirk of God. And as they haue shot out the ministers who should rule the Kirk of God, so haue they shot out his lawes whereby it should bee ruled. For this new prince the Pope, hes shot out the canon of the scripture, from being a rule to gouerne his kingdome; and in steede thereof hes set downe his Canon law, Decrees, Decretals, and so forth: whilks decretall epistles *Gratian* the gatherer of the canon-law, vvould haue reckoned in the number of the canonicall Scriptures. And to what end doth he vse these lawes? Not to further the saluation of Gods people, but to satisfie his own, (if yet a horse-leiche might bee satisfied) and his courteours insatiable couetousnesse, ambition, and lust. For this cause he hes taken in his owne hande, the election of Bishops from them to vvhome it belonged. For this cause hee hes not permitted the causes of the Kirk to bee debaited vvhere they rose, as equity, reason, & peace vvould he should haue done: But he hes remoued them thence to be hard at Rome, what by reseruing of causes to himself, what by appellations, what by exemptions: And for the same cause hes hee committed the feeding and guiding of the flock of Christe to brute and beastlie creatures, in giuing the charge and commodities of the Kirk to whome he woulde: by presentations, preuentions, reseruations, translations, prouisions, permutations, and commendations. Howe hes hee vvasted and seazed vppon the Kirkes goodes, vvith his pensions and firste fruites

Foxe Monumēts

d) Sand. of the Popes supremi: Turrian de Eccles. & ordinar. Minist, li, 1, cap, 3

Distinct, 19, in Canonicis.

Ammian. Marcel lib. 27. Baptist. Man. Fast lib. 5. Bern. ep. 42 Conc. Basil. sess. 21

fruites and appropriations, so that he hes beene cryed out vpon of ryot, pryde, extortion, and symonie.

And as for excommunication hee hath vsed it not against ỹ (a) wicked, of whom a sink hath flowed at al times in Rome, not against theeues, of (b) vvhome Rome is made a den, not against murtherers, for vvhome there is a (c) sanctuary in the houses of Cardinals at Rome: not against adulterers, not against vvhoores, vvhereof the Pope receaued sik tribute, as hes beene spoken: but against Emperours, estates, nations, vvho vvould not serue him at a beck, against anye man that denyed his parish priest a little teinds: against whole assemblies of the faithfull, vvhom hee by most villanous crueltie & trecherie, (as if they had beene sheepe appoynted for the slaughter) hes red away by fire, by torment, by svvord.

a) Bernard. ad Eugen. lib. 1. & 3. Mantuan. syluar. lib. 2 b) Æneas Silvius hist. de Asia min. cap. 77. c) Ibidem.

And to ende this, what shall I speake of his tyrannicall Lawes? whereby he hes oppressed the Kirk of God, as of single life, auricular confession, choise of meates, apparell & daies, of newe and strange canonizing of Saints, of Pilgrimage to the holy land, of the vowes of Monkes and Nunnes, of the estates and rites of marriage, and of innumerable ceremonies, partly vnfrutefull, partly foolishe, partly impious. And what shall I speake of his dispensations *against the old Testament, against the Epistles of Paule, against all right and equity?* That a (a) *brother may marry his owne brothers wife*, and an (b) *vncle his sisters daughter*. And Pope *Martine* the fifth approued the marriage of one with his sister germaine. That Kirk offices, and liuings, may be giuen to (c) boyes, to Simonicall marchants, and vnlearned persons: that (d) one may haue plurality of benefices: that he (e) who hes the benefice needs not to attend the office: that (f) promise may be broken with God and man: that subiects may be discharged of their oath to their Princes. And last of all, what shal I speake of his Indulgences and Pardons? in graunting so many hundreth & thousand yeares pardon of their sinnes to them that will deuoutly say their idolatrous praiers. Some giuing *three hundreth daies pardon*, as Pope *Celestine*: some *seauen hundreth yeares pardon*, as Pope *Boniface*: some *ten thousand yeares pardon*, as *Boniface*

a) King Henrie the 8 b) Philip King of Spaine. c) Bernard. epist. 42. & de consid. ad Eugen. lib. 1. & 3. d) Dist. 70. cap. Sacerdotum. cap. de mult. de Præb. e) Cap. Relatum de cler. cap. licet canon de elect. in Sexto. f) Conc. Constan sess. 19

niface the 6. ſome *thirtie two thouſand, ſeuen hundreth, and fifty fiue yeares pardon:* and *Sixtus* the fourth hes doubled the time of this foreſaid pardon: and ſome *ten hundreth thouſand yeares pardon for deadly ſinnes,* as Pope *Iohn* 22. Heir is pardon for all ſinnes, ſo that there be money. And as the Reuelation ſaies, *The very ſoules of men are made marchandiſe of.* And one of their owne friends ſaies, *Venalia Romæ Templa, ſacerdotes, altaria ſacra, coronæ, ignes, thura, preces, cœlum eſt venale, Deuſq;.* That is, *Kirks, Prieſts, altars, crownes, fire, incenſe, prayers, heauen and God ar to be ſolde in the Kirk of Rome.* To conclude this then: he is the Antichriſt, whoſe doctrine and religion, miniſtery and diſcipline, is directly contrary to the doctrine, religion, miniſtery and diſcipline of Ieſus Chriſt. Againe, he is the vndoubted Antichriſt, whoſe doctrine ſpoiles Ieſus Chriſt of the truth of his humanity, of his Propheticall, Kingly, & Prieſtly offices, and ſets himſelfe and others vp in the ſame offices: & whoſe doctrine ſpoiles him of the glory whilk is due to him onely, for our creation and redemption, and giues it to creatures: and laſt of all, he whoſe doctrine ſpoiles men of their ſaluation, muſt be that vndoubted Antichriſt. But the doctrine and religion of the Popes of Rome and his Cleargie (as hes bene proued ſufficiently) are ſik: Therefore they are that vndouted Antichriſt, whilk the Scripture foretolde was to come. And this for the ſecond marke.

Portuus book of Sarum Prented anno. 1530.

Reuel 18. Baptiſt. mantua. calam. temp. l. 3.

The third marke of the Antichriſt, is *that he exalts himſelf aboue all that is called God, and is worſhipped:* that is, aboue all powers and maieſties, both heauenly and earthly. He ſayes not, *Aboue God himſelfe,* but aboue all that is called God: that is, aboue all powers heauenly and earthly, as hes bene ſaide. He then is the vndoubted Antichriſt whome the Scripture foretolde ſhould come, who lifts vp himſelf aboue al powers aſwell heauenly, as earthly: (this you cannot deny becauſe the Scripture ſo affirmes) But the Popes of Rome hes lifted vp themſelues aboue al powers, both heauenly and earthly: the whilk if it ſhall be proued, then of neceſsity it muſt follow, that the Popes of Rome are that vndoubted Antichriſt Nowe for proofe heirof, we ſhall ſet none other vpon their

assise, to file or cleanse them in this point, but their own canon Lawe, their owne writers, their owne Bishops, & themselues. *Antoninus* archbishop of *Florence* sayes, *That his power is greater, then any created power: and that it extends the self to heauenly, earthly, and infernall things. Of whome*, saies he, *that is true whilk is spoken of Christ in the 8. Psalme, Thou hes subiected all things vnder his feete, that are in heauen, in earth, or in hell*, applying it to the Pope. What needes more? this is conviction ynough. But yet we will proceede and see how farre he hes liftedvp himselfe aboue all these. As for them in the earth, there are two speciall powers, the temporall power and the spirituall power. He claimes superiority ouer both, as is manifest by their owne doctrine. *The* (a) *Pope is ouer the worlde in steade of Christ. I am* (b) *Cæsar, all the power in the heauen and in the earth is mine. We* (c) *affirme and define that it stands all creatures vppon the necessity of their saluation to be subiect to the Pope. The* (d) *Pope should iudge all, and be iudged of none, vnlesse he be found an heretick. And suppose he should drawe after him innumerable soules by heapes vnto Hell, yet no mortall man should be so bolde as to say to him, Lorde why doest thou this?* How farre he hes lifted vp himselfe aboue the temporall power, Kings, Princes, & Emperours, let both their doctrine, and practise beare witnesse. *The* (e) *Pope is as the Sunne to rule ouer the day: that is, the spiritualty: and the Emperor as the Moone, to rule ouer the night: that is, the temporalty. And as the earth is seauen times greater then the Moone, and the Sonne eight times greater then the earth; so is the Pope fourty seauen times greater then the Emperor.* (f) *And as the Emperor or Romane Princes takes of me their approbation vnction, and imperiall crowne: so they must not disdaine to submit their heads to me, and to sweare to me their oath of alleageance and fidelity. The* (g) *Pope may depose Kings from their kingdomes, and absolue their subiects from their oath of alleageance, and interdyte their kingdomes, and set vp others in their roome. Achilderik* King of France, was deposed; and *Pipine* set in his roome. Pope *Zachary. Causa 15. quest. 6. cap. Alius. Henry* the fourth, *Henry* the fifth, *Frederick* the first, *Otho* the fourth, *Frederick* the second, and *Conradus* his sonne. all Emperours, were excommunicate and deposed by the Popes. *Iustinianus, Otho* the first, *Fre-*

Anto. sum. part. 3 tit. 22. c. 5.

a) Anton. in sum part. 3. tit. 22 c. 5.
b) Boniface 8
c) Extra de maiorit Vnam sanct.
d) Dist. 40. cap Si Papa, Glos. extr. vacant. ad Apost

e) E monument. oxii

f) Pope Clement 5. de iureiurando.
g) Sext. decret. tal. de sentent. & re iudicata. cap. ad Apost. Item Glossa

Frederick the first, *Henry* the fifth, *Sigismundus*, *Carolus* the fifth, all Emperours and Monarches, admitted by the Popes of Rome to kisse their feete. And if this had bene their practise only, and not their doctrine: this Pride and arrogancy might haue bene imputed to the persons, and not to the seate. But his (*h*) doctrine is so: *The Pope of Rome does reuerence to no mortal man. All men of whatsomeuer dignity or preheminence they are of, so soone as they come in the presence of the Pope, ought to kneill thrise downe, and to kisse his feete. The Emperour as soone as he sees the Pope with his bare head, kneiling to the ground, he worshipes him, and kisses his feete The Emperour holdes the sturroppe, whill the Pope leape on.* So did *Constantine* the great, sayes their (*i*) canon law. *The Emperour at the banket holds the water to the Pope to washe his hands, & brings the first dishe to the Popes Table. And if the Pope be to be carried in a chaire, he, or the King, if they be present, ought to carry the Pope in the chaire on their shoulders.* So this is cleare both by their doctrine, and practise, howe farre they haue lifted vp themselues aboue the Kings and Monarches of the world: so that Pope (*k*) *Gelasius* sayes, *that Emperours are more inferiour to Popes then lead is to golde.*

h) Author ceremoniarum, lib. 1. & 3.

i) Dist. 96. cap. Constant.

k) dist. 96. ca. duo.

Their superiority ouer the spirituall power of the Kirk of Christ, hes bene shewne in parte before. But for the further proofe of it, they say (*l*) *That the Pope is aboue all generall Councels, and that they take their force and confirmation only by him. And* (*m*) *that he is supreame Iudge in all controuersy of Religion, whose iudgement is also infallible. And* (*n*) *where God hes ordayned all causes amongst men to be iudged by men, he hes only reserued the Pope to be iudged by himself, and that he cannot be iudged by any, neyther of Kings, nor of the Emperour, nor of the whole Cleargie, nor of the people. And that* (*o*) *he is Iudge ouer all the Kirks: and that without a Councel, both to absolue and condemne: and none to iugde of his iudgment: and all to appeale to him, and none from him, whose iudgement must stand, as giuen out of heauen by the mouth of Peter himself, whilk no man must breake or retr atte, no man must dispute or doubt of. And that* (*p*) *in omni re dubia*, that is, *in all controuersies of Religion, he must obediently of all the faith full be heard, whether he can erre or not And that he may make lawes to binde the consciences of men, and that he*

l) Pope Marcel, dist. 17. cap. Synodum

m) Bellarm. de Primat. Pap.

n) Symmachus Pope 99. 3. Aliorum. Pope Innocentius 9. q. 3. cap Nemo

o) Anastas. q. 3. ca Antiquis, Item 11. q. 3. ca. Quamvis, & cap Quatuor, dist. 19. cap. Sic omnes. 9. q. 3. cap. Patet Pope Innocem 2. art. 17. q. 4. cap Si quis. dist. 19 ca. In memoriam Sext. decret. tit 7. de renunciatione cap Quoniam

p) Bellarmin. de Pont. lib. 4. cap. 2 & cap. 13

q) Anto. sum. 3. part. tit. 22. c. 5.

he (q) may creat newe Religions.

His power ouer them that are in Purgatory and Hell.

r) Ibidem.

(r) According to his absolute iurisdiction, he hes power to spoile al Purgatory, by the communication of his Indulgences and Pardons, except only them who hes only the Baptisme of the Spirit, and infants who ar in Limbo Patrum, *and these (a) who hes not friends to doe for them The Pope may absolue from an infinite paine: to wit, from the paine of Hell, as* Gregorie *did who by his praier absolued the soule of Traian from the infinite paine of Hell. The (b) Pope hes as great power in Purgatorie and Hell, as that he may deliuer as many soules as are tormented there, by his Pardons, and with all speede place them in heauen, & seates of the blissed, as he pleases.*

a) Anton. tit. 22. c. 5. b Clem. 6 in bulla & Anton. ibidem cap. 6

4. *His power ouer heauen and all the powers therein.*

a) Boniface the 8 b Clemen. 6. Bulla Troilus in tract de canonizatione sanct. c) Clem. 6. in Bulla d) Baldus e) Anton. ibidem. tit 22. cap. 5

All (a) power in heauen and earth is giuen to me sayes *Boniface* the 8. *The (b) Pope hes so great power in heauen, that hee maye canonize any dead man, and place him among the Gods: and that againste the iudgement of his Bishops and all his Cardinals. He (c) commaunds the Angels to take soules out of Purgatorie, and to carie them to heauen. His (d) power is greater nor the power of all the Saints. God (e) hes subiected the Angels in heauen to the Pope, and he is greater nor they in foure respectes: and no lesse honour is due vnto the Pope, nor to the Angels: and then greater* (sayes hee) *for the Pope receaues from the faithfull adoration, and kissing of his feete, whilk the Angell would not permit to be done to him by Iohn.* What needes more now for the proofe of this marke? Doth not he lift vp himselfe aboue all that is called God, who claimes power ouer heauen & earth and hell? This they can not deny: But I assume, their owne Clarks, Doctours, Popes, and Bulles testifie this, whilk they can not choose but confesse also: Therefore of necessitie the Popes of Rome hes exalted themselues aboue all that is called God, and therefore they are that vndoubted Antichrist whilk was to come, and now is come.

And as they haue exalted themselues aboue all heauenly powers, so haue they matched them selues with Iesus Christ: for these things are onely proper to Iesus Christ, *To haue all power giuen him, to haue all things subiect to him vnder heauen, to bee greater nor all the Angels, to receaue that worship whilk the Angels re-*

refuses, to command the Angels, to make lawes to binde the consciences of men, to create and institute new religions. And yet the Pope hes arrogated all these things to himselfe, as hes beene proued: Therfore he is that vndoubted Antichrist: for he that makes himselfe equall to the Son of God, lifts vp himself aboue all that is called God: (this can not be denyed,) But the Popes of Rome haue done so, in challenging to themselues these things whilk are onely proper to the Sonne of God: therefore they must be the Antichrist. Further, these thinges are proper to Iesus Christ only, *to the head, the spouse, and foundation of his Kirk, to be that corner stone, that precious stone, and that proued stone, to be that rocke of offence, to be the sonne that gives light to his Kirk, to be the Prince of Pastours, and to haue all treasures of wisedome and vnderstanding hid in him, and to haue all power in heauen and earth giuen him, and to haue the fulnesse of power.* But all these things the Popes of Rome *hes arrogated to themselues*, as is manifest by these places quoted in the margent. *Bellarmine in prefat. de sum. pontif. lib. 1. ceremo. tit 7. de maiorita. cap. Vnam sanctam de constitut. cap. licet. In sexto. de translat. cap. Quanto. In glossa.* Yea, he hes not left so much vnto Christ as his style, but it is ascriued to him: For (*a*) *Bernard* writting to him saies, *Tu es vnctione Christus*, that is, *Thou art Christ*, &c. yea he hes claimed a greater power to himselfe, nor euer we read that Iesus Christ the Prince of glory and the Lord of life vsed, *as to* (*b*) *deliuer damned soules out of hell, & make thē Saintes in heauen, & that as many as pleases him.* So not onely hes hee made himself equal in authoritie, in office, in styles with the Princeof glory the Lorde Iesus: but also hes lifted vp him selfe aboue him: And that there may be nothing wanting to make it manifest that hee is this Antichrist, as though it had beene too little to him, to haue lifted vp him selfe aboue all powers in heauen, in earth, & in hel: & to haue matched him selfe with the eternall Son of God, both in workes, styles, and offices. and to arrogate a greater power nor euer he did exercise. He hes matched him selfe with the maiestie of the God-head, claiming to himself these things whilk are onely proper to the God-head, *as the Papists will is for reasone: He hes a heauenly arbitriment, he changes*

Epa. 5. 23. Col. 2. 8. Eph. 1. 21. 22. 23 Isa 28. 16. Isa. 8 14. Matth. 21. 42 Malach. 3. 20. Matth. 28. 18 2. Pet. 5. 4. Col. 2. 3

a) de consider. ad Eugenium

b) Clemen. 6. Papæ Bulla

de translat. cap. Quanto

the nature of things: Of nothing he makes something: He may depose & set vp in kingdomes whome he will : He hes an absolute iurisdiction that no man may say to him, wherefore does thou this: He may liberare ex toto sicut ipse deus, that is, *absolue a man from the whole as GOD may do: Yea that he may doe all that God may doe exeept sinne, the key not erring*. All whilk thinges are onely proper to the Maiestie of God. And as he hes matched himself with the maiestie of God himselfe in his iudgement, will, and power: so doth hee claime to him the selfe same worshipe and adoration whilk is onely proper to God: This worshipe is onely proper to God *To fall downe before his feete and to adore him*, and therefore Sathan craued it of Christ, and he refused to giue him it: And *Iohn* would haue giuen it to the Angell, but the Angell refused it. Wherefore did Christ refuse to giue it, and the Angell refuse to receiue it, but becausse it was writtē? *The Lord thy God thou shalt worshipe, and him onely shalt thou serue*? But that worshipe whilk the diuell craued to be giuen to him, and whilk the Angell refused as proper onely to God, that doth the Pope claime to him and receaue from others, as his owne Archbishops and canon law, and men of his owne religion doe testifie. *Antoninus* sayes, *he receaues adorations, prostrations that is worshipe & falling down before his feete, whilk* (sayes he) *the Angell refused to receaue of Iohn. Steuchus* sayes, *Constantine the Empetour worshipped the Pope as God, and gaue vnto him diuine honors, & worshipped him as the liuely image of Christ*. And *Blondus* sayes, *that all the princes of the world worshipes the pope, vt summum Deum, as the most high God*. And *Iohannes Faber* sayes, *the pope calles himselfe by words, the seruand of seruands, but yet hee permits himselfe to bee worshiped whilk the Angell in the Reuelation refused*. And Fryar *Mantua* sayes, *Cuius vestigia adorat Cæsar; et aurato vestiti murice regis. Whose feete* [illegible] (*meaning the Popes*) *or foote-stepes Cæsar and the Kings of the earth adores or worshipes*. And yet least any shoulde doubt whether he be the Antichrist or not, hee is not onely made equall with the Maiestie of God, in power, arbitriment, and adoration, but also the very god-head it selfe, & the very style of the Maiestie of God is ascriued to him. *Antoninus* sayes, *the Popes of Rome earnestly desires domination et Dimini-*

Panormitan de elect, cap, licet, ab,

Reuel, 22, 8, 9
Math' 4, 9, 10

3, part, sum, ti, 22, cap, 5. Printed Lugduni 1516
De donat, Constant, p48, 191
Lib, 3, inst, Romæ

Præfat, in institut

Lib 9.

uinitatem, diuinity or God-head. And *de electione*: It is saide: *That he is tak n vp in the fellowship of the inniſible trinitie*. And *Baldus* ſayes: *The Pope is a God in the earth*: And the common voice of the *Canoniſts* is *Dominus Deus noſter papa*, that is, *the Lord our god the Pope*. And he is called by his Doctors *Optimus Maximus*, moſt good in grace, moſt greate in power. And *Auentinus* ſaies that *it is written in his forehead, Deus ſum, I am God*. And *Gomeſius*, ſayes *the Pope eſt quoddam numen; a certaine God-heade ſhewing himſelfe to be a viſible God in the earth*. And in the councell of *Lateran*, one ſayes to the Pope, *Tu es alter Deus in terris: Thou art ane other God vpon the earth*. And the *Tridentine* chapter calles him, *Terrenũ Deum an earthly God*: And his canon Lawe ſayes, *It is manifeſt that the Pope was called God by Conſtantine*.

Cap, Fundamento in Sexto

Canoniſt, extra, Iohan, 22, cap Cum inter in gloſſa

Stapleton in præfat, in prine, fid, doct,

Vict, in tom, 4, Hieron, præfat,

dist, 96, cap, Satis euidenter

What needs more? He muſt be blinded by God that ſees not the Popes to haue lifted vp themſelues aboue all that is called God, & is worſhipped. But yet I ſaye further. He hes lifted vp himſelfe aboue the maieſtie of God: Firſt in making ẏ to be Gods word, ẏ is not Gods word, in decreeing the *Apocrypha* to be canonicall Scripture. And his canon Law reckons in the decretall Epiſtles among the canonicall Scriptures of God. Now what is this but to preferre his authoritie to the authoritie of God? He denies forgiuenes to them that breakes his lawe, but he ſelles the break of Gods lawe for money. It is certaine that there is no redemption out of Hell: and yet the Popes of Rome claimes that authority *to delyuer ſoules out of Hell, and to make them Saintes in heauen*. It is impoſsible to God *ex iniuſtitia facere iuſtitiam*, to make wrong to be right, becauſe the Scripture ſaies, *He cannot deny himſelf, and he cannot lie*. But the Popes (*a*) Canoniſts ſaies, *that he may ex iniuſtitia facere iuſtitiam, of wrong make right*. His Canoniſtes alſo ſaies, *That the Pope may diſpenſe* ſupra ius de iure, *aboue right. And that he may diſpenſe againſt the lawe of nature, againſt the law of God, againſt the olde Teſtament, againſt the Apoſtles, and that he may* (*b*) *diſpenſe againſt all the precepts of the olde and newe Teſtament*. They ſay, he may diſpenſe *againſt the degrees forbidden in the Lawe of God*. And that he may according to his abſolute power *diſſolue the bond of marriage, vpon the conſent of both the parties*

distinct, 19, in Canonicis

2, Timoth, 2, 13 Heb, 6, 18

a) de translat, cap Quanto in gloſſa de concel, Præbend, cap, Propoſuit, 16, q, Quicunque in gloſſa 15, q, 6, authorit, in gloſſa, dist. 32, Lecto

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the nature of things: Of nothing he makes something: He may depose & set vp in kingdomes whome he will : He hes an absolute iurisdiction that no man may say to him, wherefore does thou this: He may liberare ex toto sicut ipse deus, that is, *absolue a man from the whole as GOD may do: Yea that he may doe all that God may doe exeept sinne, the key not erring*. All whilk thinges are onely proper to the Maiestie of God. And as he hes matched himself with the maiestie of God himselfe in his iudgement, will, and power: so doth hee claime to him the selfe same worship and adoration whilk is onely proper to God: This worship is onely proper to God *To fall downe before his feete and to adore him*, and therefore Sathan craued it of Christ, and he refused to giue him it: And *Iohn* would haue giuen it to the Angell, but the Angell refused it. Wherefore did Christ refuse to giue it, and the Angell refuse to receiue it, but because it was writtē? *The Lord thy God thou shalt worship, and him onely shalt thou serue*? But that worship whilk the diuell craued to be giuen to him , and whilk the Angell refused as proper onely to God, that doth the Pope claime to him and receaue from others, as his owne Archbishops and canon law , and men of his owne religion doe testifie. *Antoninus* sayes, *he receaues adorations, prostrations that is worship & falling down before his feete, whilk* (sayes he) *the Angell refused to receaue of Iohn. Steuchus* sayes, *Constantine the Empetour worshipped the Pope as God, and gaue vnto him diuine honors, & worshipped him as the liuely image of Christ*. And *Blondus* sayes, *that all the princes of the world worships the pope, vt summum Deum , as the most high God*. And *Iohannes Faber* sayes , *the pope calles himselfe by words, the seruand of seruands, but yet hee permits himselfe to bee worshiped whilk the Angell in the Reuelation refused*. And Fryar *Mantua* sayes, *Cuius vestigia adorat Cæsar ; et aurato vestiti murice regis*. *Whose feete* [illegible] (meaning the Popes) *or foote-stepes Cæsar and the Kings of the earth adores or worshipes*. And yet least any shoulde doubt whether he be the Antichrist or not, hee is not onely made equall with the Maiestie of God , in power, arbitriment, and adoration, but also the very god-head it selfe, & the very style of the Maiestie of God is ascriued to him. *Aeneas Syluius* sayes, *the Popes of Rome earnestly desires domination et Dinimi-*

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Cap, Fundamento in Sexto

Canonist, extra, Iohan, 22, cap Cum inter in glossa

Stapleton in præfat, in prine, fid, doct,

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What needs more? He must be blinded by God that sees not the Popes to haue lifted vp themselues aboue all that is called God & is worshipped. But yet I sayefurther. He hes lifted vp himselfe aboue the maiestie of God: First in making ẏ to be Gods word, ẏ is not Gods word, in decreeing the *Apocrypha* to be canonicall Scripture. And his canon Law reckons in the decretall Epistles among the canonicall Scriptures of God. Now what is this but to preferre his authoritie to the authoritie of God? He denies forgiuenes to them that breakes his lawe, but he selles the break of Gods lawe for money. It is certaine that there is no redemption out of Hell: and yet the Popes of Rome claimes that authority *to delyuer soules out of Hell, and to make them Saintes in heauen*. It is impossible to God *ex iniustitia facere iustitiam*, to make wrong to be right, because the Scripture saies, *He cannot deny himself, and he cannot lie*. But the Popes (*a*) Canonists saies, *that he may ex iniustitia facere iustitiam, of wrong make right*. His Canonistes also saies, *That the Pope may dispense* supra ius de iure, *aboue right. And that he may dispense against the lawe of nature, against the law of God, against the olde Testament, against the Apostles, and that he may* (*b*) *dispense against all the precepts of the olde and newe Testament*. They say, he may dispense *against the degrees forbidden in the Lawe of God*. And that he may according to his absolute power *dissolue the bond of marriage, vpon the consent of both the parties*

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parties, without any lawfull cause. And that he may dispense *with oathes and promises made either to God or men*. And some saies, that *he may dispense that one may haue moe wines then one at once, in some cases.* Now what is this else, but to exalt himself aboue the Lord? And in a (c) sermon in the councell of *Lateran*, it is there spoken of him by one of his owne Bishops, *That all power in heauen and earth is giuen to the Pope.* And that whilk is more, *That in him is* omnis potestas supra omnes potestates cæli & terræ: *all power aboue all powers, both of heauen and earth.* And *Auentinus* saies, *that they desire to be feared more then God.* To conclude this then, He that hes exalted himself aboue al powers in heauen, earth, and hell: he that hes equalled himselfe with the sonne of God, the Prince of glory, and with the maiesty of God in stiles, authoritie, office, and power: & he who hes lifted vp himselfe aboue the Lord Iesus, & aboue the maiestie of God; he must be that vndoubted Antichrist, whilk the Apostle *Paule* hes described: But the Popes of Rome hes done so, both by their practise, and by their doctrine, as hes bene proued by their owne testimonies: Therfore they are that vndoubted Antichrist who was to come. This for the thirde marke.

(c) Concil. Later. sub Leone ses. 10

The fourth marke of the Antichrist, set downe by the Apostle is, *That he sits in the Temple of God, as God.* That is, in an eminent and high place in the Kirk of God. For least men should thinke that the Antichrist should be an open enemy to God, the Apostle sayes, he shall sit in the Temple of God, that is, in the Kirk of God: as it is taken, 1. *Corinth.* 6. where the Saintes in *Corinth* are called the temple of God. So the Antichrist is foretolde to be a housholde enemy, aud not a forraine foe: and he shall withstand Christ not openly, but couertly. And though he be a deadly enemy to Christ, yet shall he pretend that he is in the Temple of God: that is, a member of the Kirk: and that he hes a throne, that is, a high dominion within Gods Kirk. And therefore in the *Reuelatiõ* he is called *a beast whilk hes two hornes like the Lambe*: that is, who in outward shewe is like the Lambe, pretending his power and authority. And as *Primasius* saies exponing that same

So Ierome ad Gelasium, and Chrysost. vpon that place, & Theodoret, & Thom. of Aquine a Papist, expones this place, aud Aug. de ciui. Dei, li. 20 cap. 19. expones this temple to be the Kirk of God, wherein the Antichrist shal sit.

Reue. 13. 11

ſame place, *Thoſe whome he ſeduces, he ſeduces them by hypocriſie of a diſſimulate trueth: for he ſayes, he were not like the Lambe, if he ſpak openly as the Dragon.* And *Auguſtine* ſaies, *Let vs not take tent to the tongue, but to the deedes: let the tongue reſt, and aske the life.* Whereby it appeares, that they alſo are Antichriſts, who denyes Ieſus Chriſt in their life. And therfore (alluding to *Iudas*) he is called *the ſonne of perdition*, who not by open warfare ſhould oppugne Chriſt, but by a kiſſe, as it were, ſhoulde betray him. And therefore he is deſcriued alſo vnder the forme of *a woman, a harlote*: whereby is ſignified that he ſhall not be an open enemie in profeſſion, but ſecreit and diſſimulate. And therefore the Cupe wherein ſhe reaches out her abhomination, is diſcriued to be *of golde*: that is, hauing a ſhewe of godlineſſe. And his vnrighteouſneſſe, that is, his doctrine, is called *deceaueable*, becauſe of the ſhewe of truth that it hes. And his iniquity is called *a myſterie*: that is, not a plaine and open impietie, but ſecreit: ſo coloured with ſhewes of trueth and godlineſſe, that euery one cannot perceaue it. And yet for all this hypocriſie of his, for all this diſſimulation & ſhew of godlineſſe, *he ſhall ſpeake like the Dragon*: that is, his doctrine ſhall be the doctrine of Diuels. His drinke ſhall be *abhomination and formication*: that is, abhominable idolatry. Now to whome can this aggree? and in whome hes this bene fulfilled, except only in the Popes and Biſhops of Rome. For doth he not call himſelfe, *the Vicare of Chriſt, the head of the Kirk and theſe that obeyes him onely the true Kirk, and true Catholickes?* Who hes hornes like the Lambe, and yet ſpeakes like the Dragon, but he? That is, who ſtiles themſelues the *ſeruande of ſeruands, the Vicare of Chriſt, the head of the Kirk, &c.* but they? and yet for all this, who hes euer liued, taught, or ſpoken ſo blaſphemouſly as they? In ſhewe of holineſſe moſt vaunting and yet for all this, of all the creatures vnder heauen, the moſt monſtrous. Of all idolaters, vnder the ſhewe and pretence of Religion, the vileſt and moſt abhominable: and of all creatures in the earth, they haue lifted vp themſelues fartheſt aboue God, and that vnder the pretence of humilitie. And therefore the Scripture ſayes, that the Antichriſt ſhall

Tract. 3 in epiſt Ioannis

Reuelation. 17. 2. Theſ. 2.

Apoc. 13.

Oraculo vocis mundi moderaris habenas, & merito in terris crederis eſſe Deus: that is, by the oracle of thy voice, thou reuls the world, and worthilie is thou beleeued in the earth to be God. This inſcription was written in Rome to Pope Sixtus the 4.

sit in the Temple of God, not as a minister teaching & preaching the Gospel of the Kingdome, in season, and out of season: but as God; that is, claiming to himself these things that are proper and peculiar to God. The whilk the Popes of Rome hes done, as hes bene proued before. So to conclude this: He must be the vndoubted Antichrist, who suppose he hes lifted vp himselfe, aboue all that is called God; yet he sits in the Temple of God, as God: who hes two hornes lyke the Lambe, and yet speakes like the Dragon: whose abhominations are drunken out of a golden Cupe; whose doctrine is deceiueable: & a mysterie, that is, who vnder the pretence of Christ, ouerthrowes Christ: But so it is, the Popes of Rome are sik, (as hes bene proued:) Therefore the Popes of Rome are the vndoubted Antichrist. This for the 4. marke.

Tertul. de resurrect. cap. 24 Ierome ad Gelasium. Chrisostom vpon this same place, and so also Ambrose vpon this place. & Aug. de ciuit. Dei lib. 20 cap. 29. expones it of the Romane impire.

The fifth marke of the Antichrist, as he is descriued by the Apostle is in these words: *Ye know* (sayes the Apostle) *what withholdeth*: namely, that he might be reuealed in his owne time. This *Tertullian, Ierome* and *Chrysostome* vnderstandes of of the Romane impire: the whilk as long as it flourished, & was in the full strength, the Antichrist could not climb vp to this his full hight & preheminence. So that it behoued that empire first to be translated, and peece & peece diminished before the Antichriste coulde come vp to his hight, for that stayed him. Nowe it is manifest out of the 17. chapter of the *Reuelat.* that Rome should be the seat of the Antichrist: And *Bellarmine* and the Rhemists does not deny it: & Rome was the seat of the Romane empire before. So then it behooued the empire to translate his seat from Rome, that Rome whilk was first the seat of the empire, might be the seate of the Antichrist. Now the issue and euent, is a sure and cleere interpretation of this Prophecie: For *Constantine* the Emperour of Rome, translated his seate from Rome, to *Byzantium* called *Constantinople* in Greece. And peece and peece that empire of the Greeke Emperour began to decay. And was translated from the Greekes to the French-men by the Popes: and then from them to the Germanes, by the Popes also. So that both Rome and a great part of Italie, and at the last a great part

part of the Empire is falne in the Popes hand. So that nowe he vaunts himselfe to be Monarch of the whole worlde, and all Kings and Princes gaue him their oath of allegeance: & the Emperours and Kings held their empires and kingdoms of him, and are but his vassals. (as their Canon Lawe saies) So that by the taking away of the Roman empire, the Popes did then climbe vp to their supremacie, & make themselues manifest, that they were the Antichrist. And so this doth also aggree to the Pope of Rome, and to none other. He is the Antichrist, whose climbing vp was letted by the Romane empire, and who is builded vp vpon the ruines of the same: But the Papacie is sik: therefore the Papacie is that Antichristian kingdome.

It is saide sextly, that *this mysterie began to worke in the dayes of the Apostles*: that is, the foundation of that apostasie was begun to be laid in these daies and that he shall continue til the Lordes comming: for he shall not be *abolished but by the brightnesse of his comming*, suppose he shall be *first consumed with the sworde of his mouth*: that is, discouered, and sore beaten by the Lords word. All whilk aggrees vnto Papistrie, for the foundations of it was soone laide, both of that Hierachie & supremacie of the Pope, and also of his damnable and erroneus doctrine. For that superioritie of the ministrie one ouer another, of Bishops ouer Pastours forbidden by Iesus Christ, soone crape in, whilk was the foundation or rather staires, by the whilk the Pope clambe vp to his Popedome and supremacie: and the olde condemned heresies whilk sprang vp in the primitiue Kirk, manye of them were the foundation of these damnable doctrines, whilk the Popes brought in afterward, as is proued in the end of the first parte.

That Kingdome is that apostasie and antichristian monarchie, whose foundation was beginning to be laide in the Apostles daies, whilk should be first consumed by the werd of God & alluterlie abolished by the brightnes of his comming, but the Papacie is sik, therfore it is that antichristian kingdome Mat. 18. 1. 2. 3. 4. & 20. 25, 26. 27 Mar, 10. 41. Luc 22. 25. 1. Cor. 1. 24. 1. Pet. 3. 2. 3

And as to his consuming by the Lorde his mouth, the Lord hes accomplished that alredie in some measure, and shall assuredly fulfill it daylie more and more: For since the time of the burning of *Iohn Hus* and *Ierome* of *Prage*, and since the time the Lord stirred vp *Martine Luther*, & sundry others his faithfull seruands to preach the gospell of Christ, whilk was as it were buried in the darknesse of Papistrie, the supre-

About the yeare of God 1415

macie of the Pope hes taken sik a daylie consumption, that many of the Kingdomes of Europe now hes forsaken her,& the Lord hes put in their harts to hate her: But yet we know the dregges of it shall not be abolished alluterlie, whill the brightcomming of the Sonne of God.

It followes seauenthly, the maner how his kingdome and tyrannie shall be promoued, vpholden, and established: To wit, *By the effectuall working of Sathan with all power and signes & lying wonders, and with all deceaueablenesse of vnrighteousnesse amongst them that perishes:* Whilk the Apostle calles *strong delusions*. And with this that of the *Reuel. cap.* 13. (in the description of *the second beaste*, whereby it is meaned the Antichristian kingdome) does aggree *that he did great wonders, and deceaued them that dwelt vpon the earth, by the signes whilk was permitted him to doe*. Now certainlie nothing can be spoken more aptly of the Popes kingdome nor this : For vnlesse the Pope had had an effectuall power, strong and diuelish also, by signes and lying wonders: and vnlesse his *vnrighteousnesse*, that is, his false doctrine had beene exceeding deceaueable: that is, covered with a faire colour of godlinesse: and vnlesse his delusions had beene strong, his kingdome had neuer beene so farre inlarged, and so firmely established, as wee see it hes beene: and his damnable doctrine and errors woulde neuer haue deceaued so many nations as they haue done. For what is more common and vsuall in their mouthes nor miracles? What is it they vaunte so much of, as of their miracles ? So that they make it an infallible marke of the Kirk. And howe I pray you hes a greate parte of their errours and superstitions, as the praying to Saints, and worshipping of Images,& pilgrimages, and other of their superstitions and idolatries, as purgatorie, the reall presence, their monstruous transubstantiation &c. how, I say, haue they beene so confirmed and so rooted in the hartes of ignorant people, but by their lying wonders and miracles, whilk they faine was done? Whereof their golden legend are full, and sundrie yet liues who hes beene eye witnesses of the falset of their miracles. I will onely set downe for example, some of the false miracles of two Nunnes,

Nunnes heir: the one of *Magdalena de la cruz*, *Abbesse* of the monasterie of the *Franciscan* Nunnes, who was condemned by the *Inquisitours* of *Cordoua* for her enormous offences and Couenant whilk she made with the diuell, as they saye in their sentence against her: she by the aide of the Diuell with whome she made a couenant when she was nyne year olde, became a singular hypocrite, and by his helpe wrought manye miracles, as that she appeared vnto Mariners in a storme being inuocated, and so the storme calmed: that she burned in flames like *Seraphims*, and was rauished in the spirite, and harde wonders whilk mortall man could not vtter: (In this she was made another Saint *Paule*) that she was lifted vp in the aire, and the Sacrament went visibly out of the hand of the Priest that said Masse, through the aire, & entered into her mouth: And when the Sacramēt went by she being in a garden, the wall of the garden opened the selfe, and then she worshiped it: Sik was the opinion of her holines that many Ladies of *Spaine* and the Empresse, seing themselues at poynte of child-birth, sent their mantels wherein the creature shuld be wrapped, that she should blesse them. She gaue to her beloued friends droppes of her monstrous bloode, and made them beleeue it was the bloode of Christ, she was condemned as a witch by the inquisitors of *Spaine* about the yeare of God 1540. The other of a *Dominican* Nun *Priores de la Anunciada* of *Lisbon* in *Portugale*, about the 1586. yeare of God, that shee had deserued to haue Christ visible for her husband, that he appeared to her often times, & talked with her, as one friend would talke with another: that she had the impresion of Christs 5. wounds vpon her. And as the historie recordeth other infinite miracles did she. So that manye became Nunnes through the opinion whilk was conceaued of her holines and miracles. This story is written in french by one *Steuen de Lusignan* a *Dominican* Friar, and dedicated to the Queene of France, with this title, the greate miracles and moste holye wonders whilk this present yeare 1586. hath happened to the right reuerend mother Priores of the monasterie &c. in *Lisbon*, approued by Friar *Lewes* of

Granada & by other persons worthy of credite in Paris, printed by *Iohn Bessant* 1586. Hee alledgeth three letters sent from persons of great credite for his warrant: But shee was discouered, and confessed her hypocrisie: and that shee painted the wounds on her hands, and drew bloode on her side, and fained all the rest, that she might be esteemed holy, and therefore was condemned by the Arch-bishops of *Lisbon* & *Brage*, the Bishop of *Guardia*, the Inquisitors, & sundry others in the end of the 1588. yeare, as it is to bee seene in a booke printed at *Sivill* in *Spaine* 1589. Let these examples suffice to proue this marke that by lying wonders they haue established their damnable doctrine. So that certainely their is no one thing that doth more confirme this, that their Popes is the Antichrist, and their kingdome antichristian: nor the effectuall working of Sathan by lying wonders, whereby their diuelish doctrine hes beene promoued and established. And what seeke wee further? Is it not manifest by their owne histories that their owne Popes to the nomber of 20. or moe hes wrought by the effectuall working of Sathan? So then to conclude this poynte: If the Apostle *Paule* bee a true Prophet, whilk I trust no man will call in question, and if hee bee the true Antichrist, to whome al these markes does aggree: that is, who is the man of sinne, and sonne of perdition; who hes lifted vp himselfe aboue all that is called God, or that is worshipped &c. whilk can not be denyed: then of necessity it muste followe that the Popes of Rome are the selfe same Antichrist whilk was foretolde to come, because they beare all these markes of that Antichrist whome the Apostle describes, and no other.

Rebel. 13.

The markes of the Antichrist, as they are set downe in the Reuel. chap. 13. aggrees to the Popes of Rome.

And if wee will come to the *Reuelation*, where the Antichrist is most clearely foretold: What is there in that *Reuela.* spoken of the Antichrist whilk is not fulfilled in the Popes of Rome. In the 13. of the *Reuelation* mention is made of two beastes, by the firste is signified the Romane Empyre by the whilk the Saints of god were persecuted the first 300. years: by the other is signified the Kingdome of the Antichrist, whilk rose vp immediatly after the diminishing and destruction

ction of the Romane Empyre : the whilk *Iohn* calles *another beast*, distinguishing it from the former: whilk hee discriues first from his outward forme and shape, that he hes *two hornes like the lambe, but speakes like the dragon*, whilk hes beene accomplished in the Popes of Rome, as I haue shewed before. The second from his vvorkes that he doth. Firste, that hee did all that the first beast could doe before him. Secondly, that hee shall cause all to worshipe the firste beaste, vvhose deadlye vvound vvas healed: Thirdly, that hee shoulde deceaue them vvhilk dwell vpon the earth by the vvonders and signes vvhilk vvas permitted to him to doe . Fourthlye, that hee should restore the image of the firste beaste. Fifthly, that hee should suffer none to buye or sell but sik as receaued his markes on their fore-head and hands. And the laste thinge from the whilk that Antichristian kingdome (whilk is represented by the 2. beast) is descriued, is the nomber of his name Al the vvhilk are so clearely accomplished in that papisticall Kingdome, these many hundreth yeares, that hee muste bee blinded of God , that sees not that the Popes are the Antichrist, and their Kingdome Antichristian.

As to the first. Who hes exercised all the power of the former Emperours of Rome but they ? Haue not they claimed to themselues the Monarchie of the vvhole vvorlde? Ths authoritie of both the swords ? Hes not Emperours & Kinges sworne their oath of alleageance and fidelitie vnto them? taking their vnction, consecration & crownes of thē? And payed tribute vnto them? Haue they not kisſed their feete? holden the stirrops? Led their bridles? Set thē on their horse? Haue not the Popes of Rome excommunicated Emperours and Kings ? Deposed them from their Kingdomes? Stirred vp their subiects against them? Set vp others in their places? nd finallie vvhat outward power or tyrannie did euer the Romane Emperours exercise ouer Kingdomes and nations? Yea vvhat crueltie, tyrannie, auarice, blasphemie against God and his Saints, did they euer exercise, vvhilk the Popes of Rome hes not done? Yea, and hes ouercome them in all these things The vvhilk are so cleare and manifest, &

that

that by their owne practiſes, that they can not bee denyed. Doth he not affirme in his canon law *that Conſtantine gaue the Pope all the kingdomes in the earth? And that all Kings reignes by the Pope? And that he transferres the Empire from nation to nation, and giues them to whome he will? And that all Kings are but the Popes vaſſals?* And therefore ſayes *Blondus, Now the Princes of the world adores and worſhipes the Pope as perpetuall Dictator, not Caſars ſucceſſor, but Peter his ſucceſſor, and the foreſaide Emperors vicar.* Yea, ſayes he, *all Europe ſends greater, or at the leaſte as greate tribute to Rome, as they did in the former times*: (to wit, to the Romaine Empyre.) And *Bernard* ſayes, *they are the firſte in the perſecution (ſpeaking to the Kirk) whilk appeares to loue the primacie in the Kirk, and to be the princes thereof.* As to the ſecond, who is he that hes cauſed all to worſhip the firſt beaſte: that is, hes brought againe that tyrannous crueltie and dominion ouer the poore Kirk of God, in ſetting vp idolatrie and aboliſhing the true worſhip of God, whilk the Ethnick Emperours did, but the Popes of Rome? For was not the Emperour of the Eaſt excommunicate, becauſe hee woulde not ſuffer images in the temples? Haue not they filled the world with their Idolatrie as hes beene proued? Who hes made warre with the Saints and oppreſſed them in all the partes where there dominion might reach, but they? France, Germany, England, Scotlād, the Low countries, and al Europe beares witneſſe vnto this. As to the thirde, who by lying wonders hes deceaued the world, but they? And as to the fourth, who hes *healed the deadly wound of the firſt beaſt*, in ſetting vp an impire heir in the Weſt in the perſon of Charles the great, whilk was more nor 300. yeares ſo deadlye wounded through the incurſion of other nations, that there was no impire in the Weſt: Who (I ſay) did all this, but the Popes of Rome? giuing vnto them the ſtile or bare name, but taking by little & little ȳ ſubſtance of the whole impire to thēſelues, ſo that *Theodorik* à *Niem* ſayes *the Romane empyre is ſo little now in Almany, that their is ſome Biſhops or Archbiſhops that will ſpend twiſe as much, as they will doe of all the lands that is vnder their ſubiection: And ſome princes hes more land nor the Emperour hes. And if ye will looke to Rome* (ſayes hee) *and*

dist. 96. cap. Conſtantius. cVenerabilem de electio. Steuchus de donatione Conſtantini.

Lib. 3. inſtau. Roma.

Ser. 1. de conuerſione.

Lib. 3. cap. 43.

and Italie, it was once the seate of the Empire, but now the Emperour hes nothing of it but the style. As to the fifth. Who is hee who hes caused *make the image of the beast, and giuen a spirite vnto it that it should speake:* That is, who hes set vp a very image of the Romane monarchie and hierarchie, in the whole frame of their gouernement in the Kirk of God, but the Popes of Rome? So that the whole frame of their gouernement and hierarchie, is a liuelie patterne and image of the Romane impire. For as in the Romane impire, there was an Empeperour whome all did worship as God: vnto whome there was ioyned a Senate, who was next in authority to him: so is the frame of the gouernement of the Papistical kingdome There is a Monarch the Pope; whome all are compelled, when they come in his sight, to worship as an earthly God, to whose sentence al must stand to, who iudgeth all, but can be iudged of none, who hes ioined with him a Senate of cardinals, who are next him in authority. Secondly, as in the Romane monarchie, the Emperour tooke vpon him not only the highest Kingly authoritie in all matters civill, but also the Priestly authoritie, and power ouer religion: and not that onely, but also to be Tribunes ouer the people, who had the power of forbidding and annulling of all decrees made by other Magistrates. Euen so the Popes of Rome hes vsurped all these three. First, the highest roiall auchority ouer all Kings and princes: next, to be lords ouer religion: so that as *Antonnus* one of his arch-bishops sayes, *He may create new Religions*: thirdly, to be tribunes; that is to disanull what someuer decree or iudgement, of anye Bishop or inferiour iudges: yea of synodall and generall councels, if they be not ratified by him. Thirdly, as in Rome was the heade of the empire, the Emperour and his Senate with him, and as the Emperours had their Magistrates vnder them, in all their prouinces, and places of their dominions, from whome all their authoritie was, and who was at their beck and commandement: So in the Popes Kingdome, the Pope who is the head, and the Senate of Cardinals whilk is next him in authoritie, hes their seate in Rome: and they according to

Summa par. 3 tit 22. cap. 5

the olde patterne of the romane impyre, hes their Biſhops, arch-biſhops, Abbots, Priors, Monks, Friars, &c. in all the places of their dominion vnder them: who hes their whole authoritie from him, and who all are his ſworne men. So heir is then the liuelie image of the former beaſt.

And as to the ſext, Who *did kill all them that would not worſhip the image.* And this frame of gouernement of Popes, cardinals, Biſhops, Arch-biſhops, &c. and their Religion, but the Popes of Rome? The blood of infinite thouſands does teſtifie this. And wha hes brought all vnder their bondage, both one & other, that none might buy or ſel: that is, neither brooke Ciuill nor Eccleſiaſticall offices, but thoſe who were marked with his marke: that is, tooke on them his profeſſion, and was Catholickes (as he tearmes them,) Is not this ſufficiently knowne, that none might haue offices nor benefices in the Kirk, but they that receaued his marke, and ordours from him? And none might brooke their kingdomes and ciuill dignities, in ſo farre as lay in his power, but theſe that were of his profeſsion. *Rex venit ante fores, iurans prius vrbis honores: Poſt homo fit Papæ, recipit quo dante coronam.* And *Eraſmus* ſayes in his Adagies, *That neither Baptiſme nor marriage nor ſacrifice, nor pſalmes, nor prayer, nor Sacrament, nor graue in the papiſticall Kingdome are giuen without money.*

Clement. lib. 2. tit. 9.

Nowe laſte of all: to what kingdome or Kirk vnder heauen, ſince this *Reuelation* was written, does the nomber of the name of the beaſt, heir ſet downe, aggree; but to the Latine Kingdome of the Popes, and their Latine Kirk: for heir is ſet downe the name of the kingdome of Antichriſt. The nomber of the name of the beaſt heir ſet downe, is 666. and the letters of the name of this Antichriſtian kingdome λατεινος amounts to the ſame nomber of 666. For what is the name of the Popiſh kingdome and hierarchie? Is not the Kirk called the Latine Kirk? Is not all the exerciſes of their Religion, almoſte in Latine? And ſuppoſe the old Teſtament be written in Hebrew, and the newe in Greek: yet, haue they not condemned the originals as corrupted, and haue they not authorized the Latine interpretation as only

λ α τ ε ι-
30 1 300 5 10
ν ο ς
50 70 200
all whilk being ioined together, makes 666

ly authenticall? So that Papacie, is the very kingdome of Latines. Nowe the letters of this Greeke worde λατεινος whilk signifies Latine (for the *Reuelat.* was written in greek) doeth amount to the same nomber 666. And what other kingdome or monarchy vnder heauē can they showe whose name is sik, that the letters thereof amounteth to this nomber? *Ireneus* an auncient writer, yea so auncient, that he sawe and heard *Polycarpus* who was one of *Iohns* Disciples, who receaued this *Reuelation*, mentioneth, that the name of this beast in this prophecie, is λατεινος And as the letters of this greeke worde λατεινος amounteth to this nomber 666: so does the letters of these Latine words, *Ecclesia Italica*, written in greeke letters, and of the Hebrew worde ROMIITH, that signifieth *Romam*. Is not this meikle nowe that this number of 666. aggrees to the name of the Papisticall kingdome, both in hebrew, greeke, and latine. In greeke λατεινος that is Latine: in Hebrew, ROMIITH, that is Rome: in latine *Ecclesia Italica*, that is, the Italian Kirk. For Italie is called *Latium*, that is Latine. What more woulde any man require? Will not this suffice to make it manifest, that the Popes are the Antichrist, to whome euery thing prophecied of the Antichrist by the Apostle *Paule*, and this *Reuelation* of the second beast, does so fitlie aggree? So that there can be none vnder heauen vnto whome they can be applied, but only to the Popes of Rome. But yet for the full manifestation of this point, we will goe to the 17. of the *Reuelation*. For, as his Kingdome was figured vnder a beast that had two hornes like the Lambe, in the 13. chapter: so there is the principall throne and seat of his Kingdome, figured vnder a *great harlote, with whome the Kings and nations of the earth, hes committed fornication*. The whilk harlote is moste gloriously decked and richelie apparelled, *Who hes a Cupe of golde in her hand, full of abhominations: in whose fore-heade a name is written: A mystery, that Babylon, that mother of whooredomes, who is drunken with the blood of the Saints and Martyres of Iesus, whilk is that great city, whilk raigneth ouer the kings of the earth, whilk sitteth vppon seauen mountaines*. For the maintenance of whose kingdome, ten

Iren lib. 5. cap. 25 Sed & Latinis nomen 666. numerum habet, & valde verisimile est, quia verissimum regnum hoc habet vocabulum. Latini enim sunt qui nunc regnant

5	20	20	30	8				
Ε	κ	κ	λ	η.				
200	10	1	10	300	1			
σ	ι	α	Ι	τ	α			
30	10	20	1					
λ	ι	κ	α					
R	O	M	[illegible]					
200.	6.	40.	10					
I	TH							
10.	400.							

Kings yealded vp their power & authority, to fight againſt the Lambe, and to ouercome him. That this great ciety is the ciety of Rome: it is ſo plaine, that he is more then blinde that ſees it not. For what ciety did raigne ouer the nations when this Reuelation was receaued, but Rome? and what ciety, ſince the Pope clambe vp to his Kingdome, hes done the ſame, but Rome. And what ciety ſitteth vpon 7. hilles, but Rome, whoſe names are yet knowne? And what ciety hes bene the mother of all ſpiritual and bodily fornication, of all idolatry and abhomination, but Rome. Yea, what ciety hes bene ſo enriched with gold, purple, & precious ſtones, but Rome? And what ciety hes beene drunken with the blood of the Martyres and Saintes, but Rome? All theſe things are ſo manifeſt, that not only ſome of the Fathers, as (a) *Herome*, (b) & *Tertullian* ſawe it: but alſo ſome of themſelues confeſſes it, that this Babylon is Rome. Both *Bellar.* grants it plainlie, and alſo the Rhemiſts doe not deny it. For (c) that great Ieſuite *Bellarmine* ſayes, *that Iohn in the Reuelation euerye where calles Rome Babylon*: and confirmes this, firſt by the teſtimony of *Tertullian*, and then by the circumſtances of the text *For* (ſaies he) *there was no other ciety at that time that did raigne ouer the nations, but Rome. And it is moſt notorious* (ſaies he) *that Rome ſittes on ſeauen hilles.* What now would ye haue more? And in another (d) place, *It appeares*, ſaies he, *that in the time of the Antichriſt, Rome ſhall be made deſolate, and ſhall be brunt, as it is gathered out of the 17. of the Reuel. and this ſhall not be vntill the end of the worlde.* Theſe are plaine ſpeaches. And I ſay this great ciety of Rome, whilk is called heir myſticall Babylon, is not deſcriued heir, as ſhe was the ſeate of the heathen Emperors, when they raigned in her, as the Romane Kirk ſaies, but as ſhe is, and hes bene the ſeate of the Antichriſt. For in the time of the Emperours, ſhee made not the Kings of the earth commit fornication with her: that is, ſhee did not pollute them with her idolatry and religion, as it is foretolde of this Rome: for ſhe left euery kingdome free to vſe their owne Idolatrie and ſuperſtition: But Rome ſince ſhe began to be the throne and ſeate of the Antichriſt, the

Capitolinus, Palatinus, Auentinus, Cælius, Exquilinus, Quirinalis, Viminalis.

a) in præfat. ad Didimum, & in epi. ad Algaſium.
b) contra Marci. lib. 13. aduerſ. Iudæos, cap. 9.
c) Lib. 2. cap. 2.
d) L. b. 4. cap. 4.

Popes

Popes of Rome hes propagated her idolatry and worſhip to all nations, and hes made all nations drunken with the wine of her fornication: and hes obtruded her religion to all nations, againſt their wil, with fire and ſword. And from thence hes proceeded all the warres and blood-ſheds, in many nations of Europe, becauſe they did goe out of her, and departed from her idolatry.

Further, all the partes of her deſcription heir, aggrees to Rome, hauing the ſhewe of Chriſtianity, and not as ſhe was Ethnick vnder the Ethnick Emperors, as that purple and ſkarlet wherewith ſhe was clade, that gilding with golde & precious ſtones, and pearles: whilk the Arch-biſhop of *Ratisbon*, *Albertus Magnus*, and the gloſſe interprets of the ſimulation of pietie and meekeneſſe, and the ſpirituall graces of God: as faith, hope, charitie: all whilks (ſay they) ſhe ſhall in hypocriſie pretend: but yet in truth haue nothing ſik: but crueltie and vngodlineſſe, the whilk can no wayes aggree with Rome, as ſhe was in her Gentiliſme: therefore of neceſsity Papiſticall Rome is heir deſcriued, and not Ethnick Rome. Thirdly, that Rome is heir deſcriued, whilk was vpholden by the beaſt, vnto whome the ten Kings yeelded vp their power, to fight againſt the Lambe, as is manifeſt by the 12. and 13. verſes of that 17. chapter. But this beaſt is not the empire of Rome, but the Antichriſtian kingdome: for theſe ten Kings had not receaued their Kingdomes all that time that the Romane Emperours were Ethnick, and long after: Therefore Rome as it is the ſeate of the Antichriſt, & not as it was the ſeate of the romane Empire, is heir deſcryued. And the Rhemiſts ſayes, that ſome expones theſe ten Kings, of ten kingdomes, into whilk the Romane empire ſhall be deuided, whilk ſhall all ſerue Antichriſt: therefore Rome as it is heir deſcriued, muſt be the ſeate of the Antichriſt.

In their annotations vpon this place.

Laſt of all, the *Reuelation* ſpeakes heir of that Rome that ſhalbe brunt with fire, & be made deſolate by the ten kingdomes, whilk God ſhould ſtirre vp to hate her: & he ſpeaks heir of that Rome whilk ſhalbe caſten in the middes of the ſea:

sea: after the whilk shall followe the day of iudgement: But this cannot be Rome as it was the seate of the Romane Empyre, but as it is the seate of the Antichristian kingdome: for it is more then a thousand yeares, since Rome left off her Gentilisme, & yet this prophecy is not accomplished in her.

The testimonies of themselues proving the Popes to be the Antichrist, and Rome to be that mistical Babilon.

Vnto these I ioine the testimonies of some of their owne Monks, Bishops, Poets, Friars, historiographers, Emperours and Popes also, whereby it will be verefied, that this harlote is Rome, and the Popes thereof the Antichrist. *Bernarde* a Monke of *Cluniak*, who liued about 400. yeare agoe, writing vnto *Peter* the Abbote of that Monasterie, speaking of the tyrannous behauiour of the Cleargie and Bishop of Rome, he accuses them *of sacrilegious bryberie, of bying and selling of the Bishops Pall, the Ring, and of all Lawes and equitie.* And he sayes in another place, *Roma nocens nocet, atq; viam docet ipsa nocendi, Iura relinquere, lucra requirere, pallida vendi: Non Deus est tibi Iesus Roma periisti.* That is

This hurtfull Rome, does hurte, and teach to be wicked,
To leaue all lawe, and gaip for gaine, and sell a Popish Tippet.
A greedie gulfe, a griping graue, a filthie iakes,
Both bottomlesse, vnsatiate: and all alike she makes.
By drinking thou art dry, & louder thou does cry, come bring me more:
I pray thee cry hoe: but thou saies no: I hunger sore.
I thinke thou makes golde thy God, not Iesus Christ.
Rome what shall I say? what shall I doe, or tell thee what is done?
Wealth weakeneth thee, wealth threatneth thee not to be Rome.
Then let me speake it, and let me write it, Rome once thou wast.
Then let me speake it, and let me write it, Rome thou art gone.

And *Iohn* a Monke sayes, *Curia vult marcas, bursas exhaurit, & arcas: &c.* That is,

The Court of Rome does aime at markes, it souks the purse, & soaks the arke:
If that you minde to spare your arkes, come not at Popes nor Patriarkes:
But if you frankly giue them markes, and with good gold stuf vp their arkes:
I warrand then you shall be free, from any kinde of penaltie.
Who is within? who is there? I. Why, what would ye? Come in.
Bring you ought? No. Stand still. But I doe. Goe ye then in.

The same Monke also saieth,

Roma manus rodit: quod rodere non valet, odit.
Dantes exaudit, non dantibus ostia claudit.
Curia curarum genitrix, nutrixq; malorum.
Ignotos notis, inhonestos æquat honestis. That is,

Rome

Rome is a raker, and ſpitefull hater of the emptie hand:
She hear eth the giuer, but others neuer, but letteth them ſtand.
Her Courte a cage of cares: of miſchiefes eke the mother:
She vſeth knaues like honeſt men, and ſtrangers like a brother.

The Archbiſhop of *Colon* and *Traverſe* ſayes to Pope *Nicolaus* the firſt, *Thou pretends the perſon of he Pope, but thou playes the tyrant. We ſcill a Wolfe vnder the weed of a Paſtor: the ſtile belies the parent. Thou by thy deedes makes ſhow as if thou were God: while as thou art the ſeruand of ſeruands, thou contendes to be Lord of Lords. According to the diſcipline of our Sauiour, thou art the leaſt of all the miniſters of the Temple of God. Thou through the deſire of ruling, goes to perdition. Whatſomeuer thing pleaſeth thee, is leeſome to thee.* And *Gregory* a Pope ſayes, *I affirme this boldly vpon good aſſurance, that whoſoeuer he be that calles himſelf, or is deſirous to be called vniuerſal Prieſt, in that hautines of his, is a fore-runner of Antichriſt, in that by ſwelling pride he preferreth himſelfe before others.* *Arnulphus Arelacenſis* vnto the councell of Rhemes, teſtifies this of the Pope, *Whome* (ſaies he) *reuerend Fathers thinke ye this man so be? who ſitting in a high throne, ſhynes in his purple and golden attyre? to wit, if he want loue, & be puffed vp by knowl dge, he is the Antichriſt ſitting in the Temple of God, ſhewing himſelfe as though he were God.* *Bernard* 400. yeare agoe, writing to *Eugenius* Pope of Rome, in concluſion he breaketh forth in theſe words. *Thou hes more neede* (ſaies he) *to haue a rake in thy hand, nor a ſcepter to performe the office of a Prophete.* And in another place, after he hes deſcriued and deteſted the pride of the Biſhops of Rome, at laſt he concludeth the matter in theſe wordes, ſaying to the Pope, *Heirein* (ſaies he) *thou ſhowes thy ſelfe to haue ſucceeded not to Peter, but to Conſtantine. Peter is he who neuer knewe what belonged to ſik ſolemne ſhewing himſelfe abroade, in braueries of precious ſtones, or ſilkes, or gold, or ryding vpon a white Palfray, or being garded with a troope of tall fellowes, or enuironed wieh a company of ruffling ſeruing-men.* Alſo in another place, ſpeaking of the tiranny of the Biſhop of Rome, he maketh an exclamation in this ſort. *At the firſt indeed* (ſaies he) *ye began to play the Lords but ouer the Cleargie, contrary to the counſell of Peter: and within a while contrary to the aduiſe of Paule (Peters ſtllowe Apoſtle) you will haue dominion ouer the faith of all men. But ye ſtay not there: ye haue taken vpon you more:*

Pucus factus es Chriſtianis.

2. Book to Eugen.

4. book to Eugen.

In his epiſtl. 230.

1. Pet. 5. 3.
2. Cor. 1. 24.

more: namelie, to haue a peremptory power in Religion it selfe. Nowe what remaineth whereon ye might further incroache, except ye will go about to bring the very Angels vnder your subiection. And in another place, speaking of the behauiours of the romish Prelats, *Hence commeth* (saies he) *that whoorish tricking, that stage-like attire, that prince-like pompe, whilk dayly we see in them: Hence proceids the golde that they vse in their brydles, sadles, and spurres: in so much that their spurres are more glittering then their altars. Hence came their stately Tables, their variety of dishes, and quaffing cups: hence issued their ionketting, banketting, their drunkennesse and surfets: hence followed their Viols, harpes, and shalmes: hence flowed their sellers and pantries so stuffed with wines and viands of all sorts: hence gote they their lee-pots, and painting boxes: and hence hadth ey their purses so well lyned with coine. Fy vpon it. Sik men they will needs be, & yet they are our great maisters in Israel, as Deanes, arch-deanes, Bishops, and arch-bishops. These works of theirs are little inferiour vnto that filthinesse whilk they committed in darkenesse.* And lastly he addes these words, *For he is the very Antichrist.* Vpon the Cantic serm. 33

Frederick the seconde, foretolde the ruine of Rome, more then 300. yeares since in these wyrds, writing to *Innocentius* 4. Pope:

Roma diu titubans, longis erroribus acta
Corruet, & mundi desinet esse caput. *That is,*

Rome rowling long about in errours, bound, & thrall,
Shall fall at last, and cease to be the lofty head of all.

And in his verse written against the Pope, hee affirmes plainely that *he was that sonne of perdition & that head of the wicked forespoken by Paule.* And in his letters to the prelates of the world, he calles the Pope *that greate dragon, that hes deceaued the whole world, that Antichrist, and that counterfite Vicare of Christ.* About 380. yeares agoe. Aucatinus lib. 7

Eberharbus Bishop of *Salsburgh* speaking of the Bishops of Rome hee sayes: *they onely desire to reigne, they can not abide peace: They will not cease till they haue stamped all vnder their feete, that they may sit in the Temple of God, & be lifted vp aboue all that is called God, or that is worshipped. He who is the seruād of seruāds, is the Lord of Lords, and desires to be thought of, as if he were God: And hee sayes, that man whome they vse to call Antichrist, bee speaketh greate things as though he were God, in whose fore-heade that name of blas-*

phemie

phemie is written: I am God I can not erre. Franciscus Petrarcha a light of that age for his manifolde learning, calles the courte of Rome *Babylon, and that harlote of Babell that sitteth vpon manye waters, the mother of Idolatrie & whoordõe, the refuge of heresies & errors.* And *Petrus Iohannes* pronoũced *the Pope to be the Antichrist and the synagogue of Rome to be that greate Babylon.* And *Matthias Parisiensis* sayes, *that Antichrist hes seduced al the vniuersities and colledges of the learned, so that they teach nothing soundly now:* & the edict of the empire, vnder *Lodouick* the fourth, speaking of Pope *Iohn* the 22. sayes, *Christians can not keepe the peace whilk is giuen them of God, for this Antichrist* (meaning the Pope) And in anothe edict it is written, *as he is a disagnised Pastour, so is he a mysticall Antichrist: and we declare him being the author of that Antichristian Empire, to be damned of heresie, & deposed by our right by the councell, sentence, and common consent of the princes and prelats of* Germanie, *the Priests of* Italie, *and people of* Rome *so desiring.* And *Auentinus* in the historie of *Hildebrand* writes, *that almost all the plaine, iust, simple, & vpright hes written, that then (to wit when he was Pope) the Empyre of the Antichrist began, because they sawe that come to passe at that time, whilk our Sauiour fore-tolde so manye yeares before.* And to conclude this: *Hadrian* the 6. Pope, in his instructions of his legats to the conuention at *Noremberge*, he sayes: *Thou shalt saye, that wee grant freely that God hes suffered this persecution to come vpon the Kirk for the sinnes of men, and especially of the priests and prelats of the Kirk.* And againe hee sayes, *we know that in this seate (speaking of that Pontificall seate in Rome) many abhominable things hes beene for some yeares, as abuse in spirituall things, excesse in commandements, and last of all, all things changed in worse.* And the Popes Cardinals (speaking to *Paule* the third) sayes. *From this fountaine (holy Father) as from the Troyan horse, so many abuses hes rushed into the Kirk, and so heauie diseases wherewith (as we may se) she is brought into a desperate estate,* I omit the rest: Yee may se the trueth is strong that hes made their owne mouths to fyle themselues. To conclude this then: Hee must be the vndoubted Antichrist, and his kingdome Antichristian, vnto whome the whole markes of the Antichrist, as he is descriued in the scripture by the Apostle *Paule*, & *Iohn* in

the *Reuelation* doth aggree : But they all aggree vnto the Popes of Rome and his kingdome , as hes beene proued. Therefore they muſte bee that vndoubted Antichriſte who was to come. Secondly, he muſte bee that vndoubted Antichriſt, whome his owne Friars, Biſhops, Cardinals, and ſome of themſelues doth call Antichriſt, and aſcriue theſe things vnto him that belongs properly to the Antithriſt : But his owne Friars, Biſhops, Cardinals, & ſome of themſelues hes ſo teſtified, as hes beene proued alſo: Therefore out of their owne mouths they are condemned to be that Antichriſt, & their kingdome Antichriſtian.

Now to put an end to this my reply, that religion is falſe whilk hes neither vnitie, ſucceſsion, nor antiquitie: this you can not deny , becauſe you make them the markes of your Kirk: But your religion hes neither vnitie, for that is broken by your manifolde contradictions and diſſenſions amongſt your ſelues, whereof I haue marked ſome, and the diligent reader of your workes may gather many moe: *Chrachtonius* in his booke called *Bellum Ieſuiticum*, hes gathered of two heads to wit the Maſſe and Antichriſt 205. contradictions, let the Chriſtian Reader iudge then what maye be gathered of the reſt, no ſucceſsion , neither perſonal, broken by their Popes who was Atheiſts, Schiſmatickes, heretickes, and by a vvoman Pope: neither in doctrine, being direct contrarye to the doctrine of Chriſt: no antiquitie, for the authors and origen of ſundrie maine poynts of your religion is ſet downe heere, and al your Romane Cleargie, hes not ſatisfied Maiſter *Iewels* challenge this 30. yeare agoe , concerning the noueltie of 27. of your opinions. Therefore ſince it hes neither vnitie, ſucceſsio, nor antiquitie, it is a falſe religion by your own doctrine. Secondly, that religion whilk is contrarye the Scripture, contrary the practiſe of the primitiue Kirk whilk opens a dore to all licenciouſnes, whilk can bring no true peace & conſolation vnto the conſciences of men, whilk bluſheth to be knowen and made manifeſt , whilk maintaineth manye greate abſurdities, horrible blaſphemies, abhominable idolatry that is the doctrine of Antichriſte, & the doctrine of diuels

uels, whilk by their own mouthes is condemned, muſt be erroneous and falſe : But the religion of the Kirk of Rome is ſuch as hes beene euidently proued before, therefore it muſt be falſe . Woe therefore belonges to their ſoules that profeſſes it openly or ſecreetly.

REVEL. 14.

And another Angel followed ſaying, Babylon that great citty, ſhe hes fallen, ſhe hes fallen : for ſhe hes made all nations to drinke of the wyne of the wrath of her fornication. Ver. 9. *And the third Angell followed them, ſaying with a loude voice, If any ſhall worſhip the beaſt and his image, and receaue the marke vpon his foreheade, or vpon his hand, he alſo ſhal drinke of the wine of the wrath of God yea of the pure wine, whilk is powred in the Cupe of his wrath, and he ſhalbe tormented in fire and brimſtone before the holy Angels, and before the Lambe, and the ſmoake of their torment ſhall aſcend for euermore: and they ſhall haue no reſt, day nor night, whilk worſhip the beaſt and his image: and whoſoeuer receaueth the printe of his name.*

FINIS.

Faultes eſcaped.

PAge 20 line 15 .read Apoſtles, pag 28 l.1.for and by, r.others. pag.31.l.3.r.if in. pag.32.l.4. r decreets. pag.33.l.2.for he was, r.they were. pag.40.l.5 for theirs, r.hereſie. pag 48 l.36 r.the ſoules. pag.56.l.16.r.therfore.& l.34 for do, r.dow. pag 67.l.7.r is,& l.16, for whilk, r. whill. pag.68.l.4 r the. pag.73.l.4.for three, r. third. pag,74,l,28.for yet, r.yea. pag,75,l,3 for impures, r imports. & l,20 for the, r.this pag.80.l 32.for euery, r.euer any. pag, 89,l,20 r. expreſſe contrar. pag.121,l,26.for our, r.your. pag,184,l,13.for ye, r,they.& l, 16.for ye, r.they pag,185,l,30.for your, r.their. pag,211,l,22.r.fulfilled pag,229,l,33.for prieſt, r.Proueſts. pag 230,l,12.r in the. pag,244.l,29.for offers, r.offered. pag,252.l.21,for for, r.from pag.263.l,7, for ciphers, r.ciners. pag,297,l,7,r not the . pag.324,l,8,for Franciſcus, r,Domin'cus,& l,9. for made, r.maine. pag 325,l,4,for and r.one pag,327,l,10.for ſame, r.ſome. pag,341.l,37,for Papiſtes, r,Popes. And in the epiſt, to the Reader, and to M,Gilb.Browne. for this country read that country of Niddiſdaill and Galloway, euery where.

Good Reader, if thou ſhalt finde any more faultes, then theſe aboue corrected, eitherr in the matter, or marginall quotations, excuſe the authour by reaſon of his far abſence, in the time of the imprinting of this worke.